

ΕΛΕΘΕΡΙΣΜΟΣ

Or the

Triumph of Mercy,

Thou In the *Rebriought*

Chariot of Praise. 1731.

A

T R E A T I S E

O F

Preventing secret and unexpected Mercies with some mixt Reflexions.

[Sam. Lee]

Pfal. 21. 3.

Thou preventest him with the blessings of goodness.

L O N D O N,

Printed for John Hancock, at  
the three Bibles in Popes-head  
Alley in Cornhill, 1677.

27

Triumph of Liberty

TRINITY

W  
W





To the unknown Dispenser of  
a considerable Kindness, on  
*Thursday Febr. 4. 1674.*

Honoured Sir,

**W**hen I lay faint and  
weak in my bed, un-  
der a dispiriting  
and wasting Di-  
stemper of the Yellow Jaundies; by  
the holy dispensation of the all-wise  
God, an unknown Messenger comes  
from an unknown Benefactor with a  
Token of value, who determined, that  
his left hand should not discern what Mat. 6. 3.  
his right hand did; but the Eye of  
God saw both. Though, Sir, my  
Tongue as yet hath not found you  
out, yet I hope my Pen may reach you.  
Should I never arise to that happy Cog-  
nizance; yet I could not suffer your  
kindness to lie hid under the clods of  
ingratitude; but heartily return a  
publick Testimony by these Papers,  
which I have enjoyned the duty of di-  
A 2                      ligent

## The Epistle Dedicatory.

*figent searching out the path to the  
 same hands, and to kiss them in the  
 dark by a private reception. Aelian  
 reports of Democritus, that great  
 Thracian Philosopher, [Ἐπιθυμῖσαι  
 λαθεῖν· καὶ ἐν ἑσπέρῳ δέξασθαι τὸν πάντων ἄριστον]*  
*That he most earnestly coveted to lie  
 hid, though a great Benefactor to the  
 world by his learned Studies, You  
 have traced his foot-steps in tram-  
 pling upon the airy bubble of vain glo-  
 ry; desiring to be good rather than  
 seem to be so. Kindnesses done to o-  
 thers with a single Eye to God, are  
 consecrated into Free-will-offerings:*  
*For with such Sacrifices God is well  
 pleased. Alexander Severus the Ro-  
 man Emperour, when an Embassadour  
 had presented his Empress with Two  
 Oriental Pearls, of price invaluable,  
 caused her to dedicate them to the Tem-  
 ple and Statue of Venus, judging  
 them too splendid to hang in the Ears  
 of Mortals. Happy persons, that pre-  
 sent of their gain and substance to the  
 God of the whole Earth! Cold water  
 in the name of a Disciple shall be  
 warm'd at the Hearth in Zion, and  
 run to account. Nay it will turn into*

Heb. 13.  
 16.  
 Lamprid.  
 in Sever.  
 Eug. B.  
 P. 378.

Mic. 4. 13.

## The Epistle Dedicatory.

a more precious Lignor then Gold po-  
 table, and prove more Cordial then all  
 Earthly Treasure. Suidas relates, Suid. p.  
1197-  
 That Hercules us'd to succour the op-  
 pressed before he was entreated; and  
 being of a generous temper wrencht the  
 three Apples of Anger, Pleasure and  
 Covetousness from the mouth of the  
 Dragon of Lust: to intimate that no  
 covetous man can be truly beneficent or  
 noble minded, especially to relieve the  
 indigent with unexpected kindness, and  
 to reap no harvest but the satiating of  
 an enlarged heart; like the Princely Upton de  
milit.  
 Eagle that disdains to eat of his prey offic. p.  
172.  
 alone. Though kindneses are to be  
 given freely, and not put to the usury  
 of return, either by open praise, or  
 secret requital; yet who will plow upon  
 the rocks, or scatter his precious seed  
 upon the sands. The whole circle of  
 Nature teaches the duty of Gratitude.  
 The wise Athenians enacted a Law, Valer.  
max. l. 5.  
c. 3.  
 that ungratefulness should bear an  
 action in their Courts; and the Ro-  
 man state made a Decree, that Wo-  
 men should take the upper hand in  
 Streets, because two Noble Matrons  
 had prevail'd with Coriolanus their

## The Epistle Dedicatory.

*Son and Husband, not to invade their City. From whom, during their abode in Britain, it's likely that Custom might be deriv'd to us.*

*To contract: Let this little Treatise be hung up like a votive Table in the Temple of praise, and your Honourable Name be engraven on the bowls of the Altar, when your Prayers and Alms rise up like Incense for a memorial before God. If any demand, why these Characters came in so late for Sculpture upon the Marble Pillars? Know, that some showers and storms of afflictive providence from Heaven detain'd the Votary.*

*If others of uncandid breasts doom these Lines precarious, I hope I may safely reply, they are of a more generous Off-spring, and like the Lark which sings praises in a May morning, flies up towards Heaven, disregarding tatling Travellers. Their vitious breath, like that of Cats, brings Hecticks to such as hug them, and distills corrosive Salt upon their own Lungs. The cheerful Rose with a ruddy blush smells sweetly among the prickles of Envy; and much sweeter*

## The Epistle Dedicatory.

sweeter when set among rank O-  
nions.

I know not your Noble Personage,  
nor can divine whether my Pen be  
pluck'd from so dextrous a wing as  
to fly to your bounteous bosom, and  
utter complaints how I have weltried  
in the shame of silence. I bless God  
'twas a seasonable mercy, and I trust  
some secret mercy of more inestimable  
value will in due time find you out.  
I magnifie God, I am in Agurs sta- Prov. 30. 8  
tion, and for those that have strength-  
ned it to help some charge, I beg the  
blessings of the God of Jabez; en- 1 Chron. 4. 10.  
larging my grateful thoughts towards  
the Heavenly Mansions: and as the  
Speakers before the Conference in Pla-  
to's Timæus went to prayer; so let  
this Preface lift up its hand toward his  
Holy Temple: That the scent of your  
name may be fragrant as the Field  
which the Lord hath blessed: That Gen. 27.  
your Head may lack no Oyntment, 27.  
and your Garments be always white, Ecc. 9. 8.  
and odoriferous, taken out of Cedar  
Chests of the growth of Lebanon:  
That the perfuming Trees of Lig- Num. 24. 6  
naloes of the Lords planting may grow  
A 4 thick

## The Epistle Dedicatory.

thick and shady about your Tabernacle, as in their native and genuine Soil: That the Spices of Eden, and the Heavenly Indies and Diamonds more orient then those of Borneo may lade your Vessels: That a greater then Solomon, even the true proprietor of the Isle of Ceylon ( the ancient Ophir ) would invest your Soul with Faith, that true cloth of Gold; with the meekness of our blessed Saviour, more soft then the Oyls of Zant, or the Silks of Smyrna: That your hopes of Glory may flower more pleasant and lovely then the beautiful Blossoms of the Pistachia in the Gardens of Syria, and send them as experienced Tokens to your Children, as holy Jacob did to his beloved Joseph. That the first and last who was dead and is alive, would wreath your Temples with a Crown of Life, and keep you from hurt by the second death. That the wealth of the Terra Incognita, the Land of Promise may be your inheritance, so little known to rambling Mortals that pant after the dust of Egypt. That the fatness of Heaven

Psal. 45.

9.

Rev. 3. 18.

Gen. 43.

11.

Rev. 2. 8.

Suid. in  
Dioclet.

## The Epistle Dedicatory.

ven may drop down upon your heart; Deut. 33.  
the dew and the deep which coucheth 13. &c.  
beneath may run by your roots, the  
precious fruits thrust forth by the Sun  
and Moon, and the chief things of the  
Eastern Mountains, and the choice  
things of the lasting Hills, and the  
costly things of the Earth and its ful-  
ness from every corner; above all, the  
good will of him who dwelt in the bush  
of Horeb defend all your flourishing  
Mercies from flames of wrath; and  
like that marching Pillar of Fire, con-  
duct you to that City above, whose  
builder and maker is God, where your  
feet may tread that malleable pavement Rev. 21.  
of transparent Gold, and your thirst 18.  
after righteousness quencht with the  
Living Water of the Well of Jacob, Joh. 4. 14.  
that Water of Paradise which issues  
from the Throne of God, and be reple- Rev. 22. 1.  
nished with those 12 sorts of Fruits  
which hang upon the Trees of Life,  
and drink abundantly with the beloved Song 5. 1.  
Spouse of Christ, of the spiced Wine of  
the Kingdom, in the presence of the  
Father and his Holy Angels, at the  
Marriage Supper of the Lamb.

Febr. 8. 1676.

Samuel Lee.

Immortal praise be to o're God  
whose left the marks where he has tread  
How most Exact is Nature's frame

2 Who to us God's powre & plane  
3 When this musickian's together tack  
Then Every wheel Do move Exact

How should they then wheel round his point  
Since he in it his powre Displaie

How every pin in it Do show  
God's powre here on Earth below

Here is the Spring that moves y'all  
Or Else they'd soon a peeces fall

Let Every Nerve then strive to string  
~~the harp of praise to God and sing~~  
a Harp of praise to God and sing

As I was heavenly Power & heavenly Skill  
that form'd a man y' Ground to till

Of Dust God form'd ore vital frame  
And then Did Life breath in y' same  
and man a Living soule became

Sense God to us in mercy seems to point  
Let with fresh Oily Jacob's pillar a point  
into the true, and Ever living God  
all in the by whose command from East to West lies God





*Triumph of Mercy.*

A  
T R E A T I S E  
O F  
Preventing, secret and sudden  
Mercies.

---

C H A P. I.

*The Beneficence of God, the  
Spring and Source of preven-  
ting Mercies.*

**T**HE infinite goodness of  
God bestows more Mer-  
cies upon us in the me-  
thod of prevention, than  
of answer to particular Prayers. We  
enjoy most things before we ask, and  
often

*Rom.* 11.  
35.

*Job* 26. 7.

*Isa.* 40. 22.

*Isa.* 19. 5.

oftentimes more excellent in kind, and more abundant in measure than we ask. The Lord began thus with Man at the first Creation, when there was none as yet to know his mind, or sit in Council with him. He framed the stupendious and glorious Fabrick of the Universe. By his Wisdom he stretched out the *North* upon the empty place, and hung the Circle of the Earth upon nothing. He thrust up its Glebe into aspiring Mountains, fashioning their Concave Heads for Springs, their Bowels for a Matrix to Minerals, and their external Convexities and Declivities for beautiful Prospects. He commanded some Portions to subside into humble Valleys, and to be extended into Champain Plains. He clothed its surface with stately Cedars, shady Palms, and Sea travelling Pines, with all the Fruitful, Medicinal, and Sweet-scented Groves, Balsamick Shrubs, and wholesome Herbs, graceful and various in curious Flowers, wherewith the lovely Meadows laugh and sing at the return of their shining Bridegroom in his vernal Progress.

Progress. He spread its native Landscapes with that green Carpet of Grass woven by the hands of the blew Nitre of the Air, and the yellow Sulphur of the Earth into that delectable Colour, which salutes the eye of Man with so grateful a pleasure when painted upon its inward Vestment or Coat the Retina. He enjoyned the Ocean to compass and embrace the habitation of Man, to minister Rain to the Bottles of Heaven, and Liquor to the bubbling Fountains when strained through the Veins of the Earth. And lastly, for support to Ships for Navigation and Commerce. 'Twas the work of his Hand to interweave the Fertile Vales with Chrystal Streams in their sporting Meanders, curing the fat Pastures of anxiety about Summer droughts, relieving the chafed and sweltring Air with cooler Vapours, and indulging to the neighbour Villages easie conveyance, and many delicious pleasures.

*Psal. 104.  
10.*

Neither was his Divine Bounty withheld from the dark Caverns of the Earth, replenish'd with his hid Treasures.

Treasures: Those deep and gloomy Regions being impregnated with various Salts, with subterraneous Steams and Juices to give origin and food to Metalline Concretes, for the service of Manual Arts, and for the cure of the more obstinate Diseases in the bodies of Animals, shortly to be formed out of the same congenial Earth.

Then his Curious Pencil embroiders the Land with rare variety of living Creatures, and his Voice inspires the healthful Air with Vocal Musick from the winged Choristers that sing among the Branches; whose warbling notes are not more pleasant to the Ear, than their painted Feathers beautiful to the Eye of Man. His Hand furnishes the liquid Seas with numerous Passengers, who Sail under water, fearing neither storms nor stifling.

*Psal.* 104.  
12.

At length, having established the Heavens by his Wisdom, he casts a glittering Canopy over all his Sublunary works, admirably garnisht with spangling Stars, glorious for Lustre, harmonious for Motion, and powerful in Influence.

Lo,

Lo, these are part of his ways, *Job 26. 14*  
 but how little portion is heard of  
 him! We are in deep darkness to  
 what's visible: The essence of a  
 small pebble gravels our stupid un-  
 derstandings; the Eye of our Rea-  
 son is so blunt, that it cannot pierce  
 into the shape or Emerald Colour  
 of the growing Green-sword. How  
 much less able to Anatomize the  
 Entrails of the Earth of some thou-  
 sand miles Diameter? Who can ac-  
 count for the Sand's being a bound  
 to the Ocean; though the Waves  
 toss themselves, yet they cannot *Jer. 5. 22.*  
 prevail; though they roar, yet can-  
 not go over it? Who can solve the  
 flux of the Sea, either by the Moon *Lydear.*  
 or the Earths motion? Or who so *Spagnet*  
 hardy to dive to the top of the un- *Encbir.*  
 der-wave Mountains, or set their *philos. c. 20.*  
 foot on the ridge of those hidden *& l. 12. c.*  
*Ararats*? What Philosopher ever *22. l. 13.*  
 fathom'd the Air, and all its Me- *& c. 15.*  
 teors, in his Arms, or formed a ge- *Austin*  
 nueine conception of that liquid *confess. l.*  
*Ather*, wherein the Stars do swim, or *13. c. 32.*  
 of those waters above the Heavens? *Gen. I. 7.*  
 What Telescopes (those curious *Psal. 148.*  
 Spe-

Exod. 24. Spectacles of our late Astronomers)  
 10. ever pierced into that Saphire pave-  
 Ezek. 1. ment beyond their Convex, the  
 26. Place of the Blessed, and the Seat  
 Eph. 4. 10. of our Lords Glorified Body, where  
 Angels and Saints stand trumpeting  
 his Praises through voluminous sta-  
 tions of Eternity, who is wonder-  
 ful in Counsel, and excellent in  
 Isa. 28. 29. Working.

Whole Infinite Power and Good-  
 ness having finish'd his six days won-  
 ders, and prevented the wishes of  
 Man by these excellent preparations  
 for him; last of all forms the Head  
 of the visible Creation, and exalts  
 him into the Chair of Dominion o-  
 ver all this capacious Theatre, ante-  
 dates his most ample desires, rarifies  
 his Heart with sacred wonder, and  
 installs him for High Priest of the  
 whole Creation, to offer their Tri-  
 bute, to worship, adore and love him,  
 and to sing his Praises.

But oh heedless Man! being fix'd  
 upon the Pinnacle of the Temple of  
 Honour, was soon enchanted by a  
 vertiginous blast of the subtle Ser-  
 pent, and forgot his Sovereign, the  
 Foun-

## Chap. I. of Mercy.

7

Fountain of Living Waters; and falling headlong, drank deep of the muddy Cistern invenomed by his poison, and became like the Beasts that perish. But being sensible of his shame, and confounded at his base disloyalty, and afraid of Gods awful Majesty, fled into the Woods to hide his distrustful Countenance, yet found no shelter for his guilty Conscience. Justice might now have pursued him with the flaming Sword of Cherubims; but preventing Mercy steps into the close and shady Thickets, and proffers a Covenant of Grace, to the amazement of Angels, and admiration of them that believe. A Covenant flowing from the good pleasure of his Will, and founded in the mystical Union of the Son of God with the Nature of Man in the promised Seed, and establisht upon better promises. Hence issued that Living Fountain of all that beneficence, that comforts his chosen Flock in the state of Grace, and beautifies their Souls in Glory.

*Eph. 1. 5.*

CHAP.

## C H A P. II.

*The Government of the World  
administred by preventing  
Providences and Mercies.*

**T**He most Wise and Holy God having finish'd all in number, weight and measure, and adjusted all the proportions of Heaven and Earth in his Sacred Balance; that not the least Atom of dust in the Mountains, or Drop in the Ocean, or Vapour in the Air, but came out of his accurate Scales, and settled in their due place by his arbitrement. Neither is his Infinite Wisdom more radiant and magnificent in the composition of the vast circumference of the Celestial Bodies, then admirably curious and stupendious in those minute and numerous Creatures, which by reason of their smalness fly the sight of man. Insomuch that the Majesty of God is most illustrious and conspicuous in those lesser Beings;



Chap. II. of Mercy.

9

Beings ; which the world never understood till he blessed it with the rare invention of Microscopes. By which we are assisted to contemplate his Glory, while sitting under the shadow of a Plant that grows in a canker'd Rose leaf, as well as of the tallest Cedar. May not admiration be inflamed to view the quick and voluble motion of those Eels that swim up and down in their little Sea of a drop of Vinegar, more then when Mariners from their Ships gaze at the tumblings of Whales in the Atlantick Ocean? Or when we consider the fineness of those Spirits that agitate the Nerves of Mites, or of those supposable Creatures that may draw their origin from the corruption of those little bodies, or creep among their hairs while yet alive : Or when we view by the aid of those discovering Glasses the 8 Eyes in a Spider, or the 24 Teeth in the mouth of an Ant, as black as Ebony, as well as those vast Ivory Tusks in the head of the generous Elephant : Or when we delight our Eyes in the rare textures of vivid mar-

*Hook, Micrograph.*  
P. 124.

*As Mites in Spiders.*  
*Power, P. 19.*

marbling colours in the flowers of Eye-bright, Panzies, or the chequer'd Fritillary, as well as the propheticall varieties in the Rainbow : We may well cry out with *Pliny*, while he descants on the great voice of a Gnat flying about in a Summers E-

*Plin. l. 11. vening, Rerum natura nusquam magis  
c. 2. quam in minimis tota sit.* That the

great God of Nature is never more admirable then in framing the least of Beings.

But howsoever unspeakably and unimaginably glorious his Divine Providence shines in the management and government of all his works : It is yet most admirable in his preventing goodness to the sinful sons of *Adam*, and much more to his own chosen Inheritance :

*Psal. 65.  
11.*

As to Man in general, he makes his Sun to rise every morning upon the unjust, and his Moon to fill her Orb with light upon the *Turkish* Crescent : His paths in the Clouds drop fatness upon the fields of bloody Tyrants, and his Ocean is open, and sweet Western Gales often swell the Sails of rambling and roving Pirates :

rates : The Earth is full of his good-*Pfal. 119.*  
ness. He spread and fill'd the Tables<sup>64.</sup>  
of *Heliogabalus* with his hidden  
Treasures. No Inhabitant but is la-  
den with his benefits, however abu-  
sed to their luxury, pride, and wan-  
tonness : His Mercies are over all  
his Works : He makes the out-go-  
ings of the Morning, and Evening<sup>*Pfal. 64. 8.*</sup>  
to sing : He preserves the goings out<sup>*121. 8.*</sup>  
and comings in of the Children of  
Men.

All the operations and influences  
of second causes are primarily a-  
scribed to him. The formation of<sup>*Pfal. 139.*</sup>  
our bodies, when curiously wrought<sup>15.</sup>  
in the lowest parts of the Earth, was  
of his secret texture. The race of  
the Sun, the bright appearance of  
*Venus* like the Moon, and the nim-  
ble motions of *Mercury* and the 4  
Planets dancing their measures about  
*Jupiter*, and all the Ordinances of  
Heaven, they are his, he sets the do-  
minion of them in the Earth. He<sup>*Job 38. 33*</sup>  
binds up the sweet influences of the  
*Pleiades* in *April*, and looseth the  
frosty bands of *Orion* in *November*  
when he pleases : he is the Father of  
the

the Rain, and the pearly drops of  
*Amos* 5. 8. Dew he hath begotten them from  
 the Morning Womb. He calleth  
 for the waters of the Sea, and pour-  
 eth them out upon the face of the  
 Earth, the Lord is his Name. He  
 sends the turbulent and tempestuous  
*Psal.* 104. winds out of the hollow of his  
 32. Hand. He looketh on the Earth  
 and it trembleth, he toucheth the  
 Hills and they smoak; he shook late-  
 ly the Cities of *Ragusa* and *Rimini*  
 into ruines. He cast up out of the  
 bowels of *Aetna* the late dreadful  
 River of sulphureous flames to run  
 six miles breadth by the City *Catania*  
 into the Sea. He kindles the Light-  
 nings in the Regions of the Air, and  
*Job* 38. 35 they answer to him, here we are.  
 'Tis the voice of his Thunder that  
 breaketh the Cedars of *Lebanon*,  
*Psal.* 29. and makes Mount *Sirion* to skip like  
 5, 6. a young Unicorn. Whatever he  
 pleaseth, that he doth in Heaven and  
*Psal.* 135. Earth, in the Seas, and in all deep  
 6. places. He causeth Grasse to grow  
*Psal.* 104. for the Cattle, and Herbs for the  
 14. &c. service of Man, the Wine to re-  
 joyce his Spirits, the Oyl to make  
 his

I.  
of  
m  
th  
r-  
he  
He  
ns  
his  
th  
he  
re-  
ini  
he  
ful  
un  
gia  
it-  
nd  
re.  
nat  
on,  
ke  
he  
nd  
ep  
ow  
he  
re-  
ke  
his

Chap. III. of Mercy

13

his face to shine, and Bread to strengthen his heart. He gives life and food to all Creatures, they wait upon him to receive their meat in due season, he opens his Hand every morning, the Fowls of the Heaven fly to his feet and are filled with good. The Gardiner may plant, and his servant may water, but 'tis God that gives increase to the stature of Vegetables, their Verdure, their Flowers and Fruits. He clothes the *Tulips* of *6*. *Chron. 3.*  
*Persia*, those Lillies of the Plains of *6*. *Mat. 6.28.*  
*Shushan*, with more Royal Attire then *Solomons*.

As to the Church in special, he often and mercifully prevents the fears of his people. How graciously he dealt with *Jacob* in the case of *Laban*, commanding him in the night not to speak roughly to his servant from good to bad, and made the face of *Esan* to shine upon him as the face of God. *Gen. 31.24.*  
In the time of Famine he planted a Corn-field in the bottom of a barrel of meal for *Elijah*, and an Olive-yard in a cruse for the Widow of *Sarepta*, and opened as it were the Windows of Heaven in

in the time of *Elisha*, and poured out Corn among the poor in the streets of *Samaria*.

Such stupendious Mercies, which the ungrateful world calls hap and fortune, are the sudden and sweet dispensations of his Heavenly and Holy Providence. He is pleased out of his munificent bounty to prevent our expectations with sudden and surprizing benefits to amuse, yea amaze, us under the sense of Divine Goodness, and to draw our Hearts with the silken cords of love.

Gen. 24.  
39, 40,  
58. & 29.  
11.

It's his favour that drops the inclinations of affection into the hearts and tempers, the reciprocal tides in the breasts of such whom he ordains for conjugal relation. His Eye guided out-cast *Hagar* to a shrub in *Paran*; and rather then her son should perish for thirst, an Angel must point out a Well to slake her sorrow.

Wonderful are the instances both in sacred and civil Story in discovery of means, ordering of method, guiding of accidents to the prevention of dangers, and preservation of life, and the sudden issuing of sudden distresses.

stresses. No less admirable are many quick and stupendious deliverances out of Dungeons and Prisons to great and famous Advancements; and by providences to us occasional and accidental, flow high and exalted manifestations of God to his Church and people.

Not to be curious in ranking under distinct heads, give leave to mention a few mixt Examples in various kinds.

*Pharaohs* Daughter coming occasionally to the Rivers side, had compassion on little *Moses* weeping in his Cradle of Bulrushes. Her heart wept over the tears of *Moses*, & she brought him up like a Prince in *Egypt* to be Prince of *Israel*. Thus God makes his enemies to foster their own Supplanters, and to build up their own destroyers. After this, the Humanity of *Moses* to the Daughters of *Jethro* in watering their Sheep, advanced him to be Son in Law to the Prince of *Midian*. A poor Captive Maiden in the Land of *Syria*, by a few words, was the occasion of the cure of *Naamans* Leprosie both in soul and body. And another find-

Exo. 2. 6.

B ing

ing favour in the eyes of the great King of *Persia*, was the occasion of delivering the *Jews* from destruction in 127 Provinces; and the Reading of that Kingdoms Chronicles opened a door to *Mordecai's* Glory and *Haman's* Infamy. *Joseph* and *Daniel* arrived to unexpected Preferment by exposition of Princes Dreams, whereby the Church of God was strangely preserved, and at length delivered from Exile. *Simoon* and *Anna* coming into the Temple, at an instant of Providence met with the Lords Anointed, and saw his Salvation. Many of the choicest Mercies fall under this head. The first and primary Mercy to the World, the *Protevangelium*, the preaching of the Gospel to *Adam* by God himself, transcended the thoughts and imaginations of our fallen Parents. The sending of the Messiah's Sceptre out of *Zion* among the Gentile Idolaters, who sought him not; and the Conversion of whole Nations to the Obedience of his Spiritual Law, was performed by preventing Grace to the whole world;



world; and the particular turnings of Rebellious Souls to God are often managed by secret instincts. *Austin* would needs sail over Sea to *Rome* against the prayers and tears and fears of his holy Mother. She dreaded his being corrupted by the debauchery of *Rome*, but God sent him to *Milan* to be converted by *Ambrose*: and as he speaks sweetly of Gods denial of her prayers as to his journey, *Sed tu alte consulens & ex-* *Confes. l. 3. c. 3.*  
*audiens cardinem desiderii ejus, non curasti quod tunc petebat, ut in me faceres quod semper petebat.* But thou in wise counsel didst regard the hinge on which her desires turned, didst reject her present prayer, to give in the effect of her constant petitions. Many times such who run from the means of their own Salvation, fall into the happy snares of Divine Mercy; and such who are naturally unwilling to be saved, (*prævenisti ut Austin.*  
*vellem*) the secret Wisdom of Providence allures to become a willing people in the day of his Power. Should I enlarge upon the many rare cases of special preventing Mercies,

*M. Charles  
Morton.*

this Discourse would run over the banks of Volumes. Famous is the Instance of that man, whose Horse in a dark night waisted him over a Plank laid upon the breach of *Rochester* Bridge, and the next day coming to see the place of his strange deliverance, sunk into the deep waters of Amazement and died away. Great Salvation did the Lord work also for a Friend of mine, who riding in the night along the High Way at *Menegizy* Cliffs in *Cornwall*, which was fallen down into the Sea at a vast depth, might have perish'd inevitably, had not a man suddenly stept out of his door at his passing by, and prevented the mischief. More admirable the safe fall of a Butcher upon his Sheep from the Cliff at *Dover* Castle, as the Inhabitants report. How did an impulse upon Mr. *Dods* Spirit to visit a Friend two miles off in the night, prevent the Self-murder of that person by a Halter, who was esteemed truly gracious, but overwhelmed by direful tentations? How did an unexpected Fog prevent a second Battel between the *English* and

and *Dutch* in the late Wars? And the like happened in the days of King *Edward* the Confessor upon the Navies addressing to fight. How admirably have many persons been cured, preserved, delivered by sudden accidents? Memorable is that story in *Tilingius*, of one who being cured of a Dropsie by the poison of a Toad designed for his destruction, became the Publisher of that Specifick. Some by Falls into Rivers have been cured of Madnes; others by sudden frights restored to the use of their Limbs; and others by Shipwreck have escaped Piracy. And (which is distinct as to relief unexpected in deep poverty) that of *Accefilans* is remarkable, who caused a Bag of Money to be conveyed under the pillow of a sick Friend, modestly hiding his poverty, that he might find it rather then receive it. And others that have let fall Money into the laps of persons from a window, as if it fell from Heaven.

As to preventing Mercy in reference to prayer. Sometime before we call God is pleased to answer.

B 3

When

*Pf.* 32.5.*Gen.* 24.

15.45.

*2 Kings*

20.5.

*Dan.* 9.20,

21,23.

When the Heart is but a tuning, he discovers the Lesson and turns it into a Song of praise. When *David* was under resolutions of Confession, God actually forgave the iniquity of his sin. Before *Eliezer* had done speaking in the case of *Isaac*, out comes *Rebecca* with the answer of prayer. When *Hezekiah* was praying and weeping, Turn again (says the Lord to *Isaiah*) and tell the Captain of my people, I will heal thee. And *Gabriel* told beloved *Daniel*, that at the beginning of his Supplication he was commanded to fly more swiftly down to *Daniel*, then his prayer could fly up to Heaven. So ready is our gracious Father to smell a savour of rest, when the Incense of prayer is but newly kindled.

CHAP.

## CHAP. III.

*The Numerousness of Preventing Mercies.*

THE glittering Stars of Heaven, the drops of the briny Ocean, and the Sands upon the winding Shores, the Dusts of the Earth, and the Atoms that swim in the Sunbeams, are not so numerous as these excellent Mercies. *Archimedes* could write a Treatise of the Sands, but no person that ever appeared on the stage of Being, though he should spend all his time in writing Volumes of his own Life, could trace the measures of his Mercies, were he never so observant, or did pry never so curiously into the passages of Divine Providence. Every draught of Air into the Lungs is attended with Mercy. When it carries out the fuliginous Vapours of the Heart, who can attract it in again for the refrigeration of the Bloud, and mixing the volatile

latile balsam of the air to circulate that purple liquor in its motions. The pulses of providence are quicker then those of our Wrists or Temples.

*Pf. 139.*  
14.

*How manifold are his mercies?* The soul of *David* knew right well their multiplicity, but could not multiply them aright by any skill in Arithmetick. Nay, the very summ or chief heads of divine kindneses were innumerable. His wonderful works and thoughts towards him could not be reckoned up in order by him, they were more then could be numbred.

*Pf. 40. 5.*

It's impossible to follow the footsteps of these mercies: Heaven it self is not sufficient for a finite capacity to measure them. They endure to eternity in preventing our lapse from happiness. Lets try a little speculation on 2 heads. 1. On some gracious occurrences in the *dux diuini*, the compass of day and night; and 2. The preventing mercies that are laid up in the bowels of afflictions: both as to subsequent sins and dangers.

As to the first, When we rise in the morning, that sudden palsies do not unloose our Nerves, or painful Con-

Convulsions shrink them up; that we are not able to descend our Stairs; that when we are down, some Messenger of Death doth not appale us with terrible tidings, and give us a bitter breakfast; that we have Hearts and Spirits to call upon the God of our mercies in our Families, as an Antidote against the evils of the succeeding day. When we come into our Shops, that the rapines of night Villanies hath not stript us naked of all our Goods, and that we find all our Relations in health and peace when we walk abroad; that we suck not in Contagious Atomes from the Air; that the East wind does not blast us; that sudden violent rains in hasty walking do not cool our sweats into Surfets, or that we hurry not the blood into fermentations for new and surprizing distempers. In vain should we be wary, if holy providence were not wakeful. That the earth we tread on doth not suddenly open its mouth to swallow us as it did the Rebels in *Numbers*. That we dash not our feet against a stone, our Shins against Posts, or strain our Ankles in plain *Nim. 16.*  
*32.*  
*Pf. 91. 12.*  
 B 5 ground;

Lady  
Owen

ground; that the Tiles or Timber falling from Houses, or the sweepings of gutters, do not brain us; that mad dogs infect us not with an *Hydrophobia* by their venomous bitings; that wilde Oxen let forth by careless and wicked Butchers do not gore us. or Carts crush us, or damnable Hectors stab us; or that casual arrows, bullets, or stones do not dispatch us. The memorial of such a mercy stands upon the top of the Free school and Alms-house at the South end of *Islington*, where Iron arrows are planted to signifie the gratitude of a poor Milk Maid to Gods mercy, who upon escape of an arrow that was shot into her clothes, vowed to build it if she rose to an estate; and at length being raised to the degree of a Lady performed her vow. We ought to be thankful that Coachmens whips do not accidentally scourge out our eyes. That in the days of general Trainings or publick Shows strange disasters brings us not to the evenings of our lives. That meddling with unconcerning quarrels in the ring of a tumult, twist us not into danger through



through our own folly; since wise Solomon hath warned us, *He that meddeth with strife belonging not to him, is like one that taketh a dog by the ears.* Pro. 26.<sup>17</sup>

When we ride that every step is not a path to the grave: that the Horse stumble not, or the Waggon break not, or the Coach overturn not. That we sink not into unfenced Gravel-pits overwhelmed with quick-sands, overflowed with waters. That Lightnings do not lick up our spirits, or hot Thunderbolts rend us in sunder. We should reckon our mercies not by miles or hours, but by steps and moments. When we come to our meals that sitting refreshes, when many by painful Fistula's pine away into Consumptions, and cannot repose their bodies into any grateful posture. That we bring appetites to our Tables, and are not by cares and vexations from abroad rendred snappish and currish to a tender Wife and sweet obedient Children at home, and our stomachs stult with choler, unfit to crave a blessing or receive it. That we have our lovely Vines to chear us and our Olive plants about our Table to soften and

*Pf. 128.4.* and sweeten our spirits ; So shall the  
 man be blessed that feareth the Lord.  
 That some of us behold our Tables  
 spread with furniture from the Air,  
 from the Seas and Rivers, from the  
 Mountains and Valleys, from the  
 Fold and Stall ; nay some with Olears  
 from *Spain*, and curious rarities from  
*Turkey*, *Muscovy*, and both the *Indies*,  
 and served up in Porcellane Dishes  
 from *China*, in Silver from *America*, &  
 Gold from *Barbary*, and 12 sorts of  
 wine in *Venice* glass from *Murano*,  
 and yet like *Jesurun* wax fat and  
 kick. That any one of these curious  
 Viands meet not with an ill-habited  
 Scurvy in the blood, and especially all  
 confused together carry not thou-  
 sands from the Table to the Pillow,  
 and thence to the chambers of death.

When at our meals what a mercy  
 that every bit doth not strangle us,  
 since story remembers some to have  
 received their last by a raisin stone,  
 a fly, a hair. When our dayly food  
 passing over the Larynx, the bridge  
 that covers the windpipe, that it doth  
 not choke us, as the rump of a Capon  
 did the Earl of Colrain. When after  
 meals

meals in our repose, or walking in Gardens or Fields, no sudden accident attaches us, and spoils Concoction. That when we have eat and drunk, that we can render our urine and uncover our feet, thousands perish by stopping the chanel of Nature. Let's daily bless the Lord for Evacuations as well as Ingestion. It's wonderful that mens cutting their Hair tends not by distillations on the Lungs to Consumption, or by letting blood that an Artery be not cut, as some who have lost their Arms. Or so inconsiderable a thing as the cutting a Corn does not rankle to death, as in the Lord *Fairfax*.

When we sail upon Rivers or Seas Oh what mercy that the Vessel founder not, that the Sands suck us not in, nor the Rocks split us, nor sudden Gusts overturn us, and wandering Pirats catch us not; that he makes the waves to obey his word, and the stormy wind to fulfill his pleasure.

When we converse that Pride and Passion do not entangle us, or Captious or Suspicious tempers do not wrest us to displease or distrust our  
ancient

ancient Friends or raise new Enemies.

When we sleep that the House do not entomb us by stormy blasts, or secret failing in the Timber. That fire by careless servants or other latent causes, does not burn us to ashes, as the Merchant in *Lothbury*.

*Munster.*

*Cosmog. p.*  
606.

That Armies of Weasels, Rats, or Mice, do not feast upon us, and know out our bowels, as they did to *Hatto* that wicked Bishop of *Mentz*.

*Job 7.14.*

That we are not scared by Visions and terrified by Dreams, and Satans Chain let out upon us. It was the case of *Job*, a better person then any of us.

*Pf. 122.2.*

That sudden Noise and Alarms of the night do not fright us to awakening, so hurtful to the Animal spirits. That we can sleep quietly, that he gives his beloved rest. That some greater persons are awakened by Musick, and meaner by the sonnets of Birds near their houses, could we but praise him with joyful lips when we comfortably behold the morning light.

Of the innumerable evils these are  
some

some few touches, and the innumerable mercies that instead thereof we enjoy. O that man would learn to praise him for his wonderful works to the children of men! *Pf. 107.8.*

Let's treat a little of the second, the prevention of evils by afflictions, both the evil of sin and danger. As to sin, we ought to present God as a Father in afflictions. An uncorrected child brings his parents to shame. *Prov. 29. 16.*

We should shame Religion and our holy Profession, if God did not often hedge up our ways with thorns, that we may search out the paths of holiness. It's a sweet argument of Divine Love. We weed the Gardens wherein we delight to walk, file off the rust of useful Instruments and refine the rugged Oar by the fire, and purge our own bodies from that feculency in the bowels, that might produce obstructions. We lose nothing but dross and corruption in the fire. Our Spiritual Physician lets out nothing but impure blood by his Phlebotomy. Nay sometimes God prevents sin by sin, preserves from fouler sins by lesser falls; and  
it

it proves very profitable to some proud and presumptuous spirits to stumble into sin, thereby receiving a check to their haughty, stomachful, and censorious tempers. Such trials and afflictions imbitter sinful courses. We are dangerously addicted to present enjoyments, and to put confidence in the arm of flesh, and value the vanities of this Life. Sanctified afflictions drive us from the World to God, teach us to live by Faith, warm the Spirit in prayer, and whets prayer into crying, as it did to *Moses*. We usually send up faint prayers in times of prosperity, when Halcyon calms are upon our Tabernacles. In stormy times we fly to our Rock, and mourn like holy doves in the clefts of the Mountains: we are more mortified to the World, weaned from troublesom and peevish Relations, relish spiritual motions, and have a sweet savour of the Promises upon the Souls palat, are fortified against Death, and prepared for the Kingdom. We learn to bless God for crosses, who makes the worst of a Christian to work together

ther for the best of a Kingdom. We learn to make peace, not so much with the Instruments as God the principal cause. For affliction cometh not out of the dust, but drops down from Heaven; and therefore piously turn the eye and the heart to him that limiteth. Not to fight with the Rod, or bite at the Stone, as carnal persons; but to be very humble and seriously penitent like *Hezekiah*, who chattered like a Crane under his sorrows, but went softly, (as in Sackcloth and Ashes) all his days; and (like *David*) not onely pray for *Pf. 51. 10.* present pardon, but for a free spirit to walk holily in time to come. No false heart can truly desire preventing grace, as the sweet Singer of *Israel* after cleansing and purging mercy begs establishing grace. That repentance in sickness is always sincere, which hungers after grace more truly then it hankers after recovery, knowing that the end of the Rods discipline is then accomplished.

Lastly, as to danger both temporal and eternal. What's the Life  
of

of Man but a Sea of dangers? what's the Mercy of God but the haven of deliverance? Every affliction should be a Memorial of the day of Judgment, and teach men to call their ways to account, and esteem all to be mercy so he save us at last. Many by sin bring the affliction in kind, shorten their own days, cut off the thread with their own Knives, and put out the candle of Life with their own Extinguishers. God sanctifies the approaches of such bitter dangers to a sight of corruption, and to saving repentance before the dying hour, to such as are elect according to the purpose of grace. Good men may be judged of the Lord, may drink of bitter cups, as the *Corinthians* were sick, and weak, and slept, for unworthily receiving; that they might not be condemned and perish with the world. We must learn to justify God, yea to praise him here for afflictions; for which hereafter we shall fully glorify him. Our troublesome pilgrimage must be sweetned with songs of praises to him who crowns our prickles with roses, and plants our

1 Cor. II.  
32.

Ps. 65. II.



our low Vallies with fragrant mirtles,  
 and at length will beautifie our mu-  
 sing temples with Diadems of joy and  
 glory; *For all his ways are like a Fa-* Ps. 25 10.  
*thers, full of mercy and truth, to such as*  
*keep his Commandments and Testimo-*  
*nies.*

To conclude : Such is the divine  
 grace, that the bitterest potions of  
 this life are given to prevent the  
 deadly draught of the *Stygian Lake*  
 of Hell. Nay, in this day how many  
 of the Saints afflictions have been ri-  
 ses and preparatives for greater  
 mercys. Patient *Joseph* first dragged  
 his irons in prison before he was  
 drawn in *Pharao's* second Chariot,  
 and adorned with chains of Gold.

The strongest stormes often pre-  
 cede the most sunshine calms, and  
 when winds blow highest they scatter  
 the thick Clouds with greater vehe-  
 mency. The darkest calamity of the  
 Church ushers in the most glorious  
 times. It was so in *Egypt, Babylon, and*  
*Shushan*, and after (the *Decumanus*  
*fluctus*) the tenth persecution rose up  
 famous *Constantine*, and so it shall be  
 again. The last stroke of Papal fury  
 in

in the state of the Witnesses burial, shall open a door for their rising and ascent to a Heaven of Church Ordinances, and outward Grandeur never to be conquered or oppressed more. Out of her Cinamon ashes shall arise a new and most Illustrious *Phanix*, to fly with delicious Songs through the whole World.

---

## CHAP. IV.

*The excellency and pleasantness of preventing mercys.*

**T**HE Rainbow of the Heavens knows not more rare and delightful colours, then the rainbow of the Covenant, under which our Saviour hath placed his Throne. The beauty of a picture shines in variety: which sets such a delicious and pleasant lustre upon prospects and Land-shapes, where Hills and Dales, Woods and Plains, Rivers and Seas, Castles and Cities, and the carcases of ancient ruines and hanging Rocks, are curiously drawn by the Pencil of nature. Nay the sweet singer of *Is-*

*Israel depaints the Churches garments* Ps. 45. 14.

*Ex opere Phrygionico*, like *Joseph's*

Coat with changeable Silks, and the

\* *greens of gold* compared with the \* Ps. 68.

flowing colours that wave in the necks <sup>13.</sup> ב ירקוק

of Doves. The Evangelical Prophet <sup>Isa. 54.</sup>

and the bosome Disciple build up the <sup>12.</sup>

Towers of *Zim*, the streets and walls

of the new *Jerusalem* with Sapphires,

Carbuncles, Agats, and pleasant

stones; & lay the pavement of that glo-

rious City with malleable transparent

Gold. There is nothing renders our

preventing mercys so illustrious and

glittering in glory as their wonderful

changes and successive varieties in all

ages and times of life. When we first

hung on the breasts of our Mothers,

we suckt in the sweet nectar of pre-

venting mercy: we drew our milk out

of the milky way in Heaven. Yea, as

prudent Physicians cure an infant by a

potion to the nurse, thus hath our

gracious God by hidden means trans-

mitted frequent cures to hidden ma-

ladies. How hath our youth flow'd

with fragrant mercies, and ripen

years smelt deliciously like a Gar-

den of Pomgranates? How hath the <sup>Cant. 4.</sup>

13.

good-

goodness of God crowned gray hairs with a wreath of holiness, honour, and happiness? How have the loving Angels carried some triumphant to Heaven, who feared their setting in a dark cloud of horror and despair?

Let's take some turns in this Garden of *Eden*, and eye the curious walk of secret, sudden, and various mercies.

1. Secret mercies, whereof some are never fully known in this life; like mazes and labyrinths and close arbours, which the vultures eye could never discern: strange and unforeseen deliverances, whereof ensuing providences have made beautiful discoveries; as *Saul* and his men went on one side of the Mountain, when *David* escaped on the other in the Wilderness of *Maon*. Some have been preserved by a Cobweb, others by a Hen laying of eggs, others by shoals of fishes in time of great persecution. When afflictions themselves have been Seminaries of mercy, and the dark and stormy showers of *April* have rained down flowers of favour, and plentiful crops of summer deliverances.

2. Sud-

2. Sudden mercies in plunges of distress. When the Church hath dream't of nothing but drinking the Wine of astonishment, yet awakned at the brink of streams in the South. *Pf. 126.4.* How have the Saints been supported, sustained, enlightned? How have doors opened on a sudden, and Iron shackles been struck off by Angels, and Jaylors bathed with their tears the prints of their own stripes? How have the oars struck light in a dark tempest, and the Ships we sail in ploughed up sparkles from the briny billows of the Ocean in a stormy night, there being a native fire in salt, from which the rapid motion hath extracted light? Affliction it self hath taught a way to the haven of deliverance. Nay usually, when we begin to be willing and humble and patient, to set down by the affliction, and to consider Gods gracious dealings in the depths of correction, to erect us into some thankful, cheerful, and admiring thoughts, that it is not worse, that thousands drink of more bitter cups, and all out of hell is stupendious mercy. Many times the wind of Di-  
vine

vine favour blows from a fresh corner, and our feet are set upon the rock that is higher then us.

3. New and various mercies. God seldom delivers in the same methods. There was never the same face of Heaven from the Creation to this day. The aspects, clouds, and weather do always vary, as the shells on the Sea-shore, and the pebble-stones, none exactly alike. No veins on the handback, no lines in the palm, no features in the millions of faces, no voices from the windpipe, no gate in the postures of walking, but if curiously observed do differ to admiration. No temptations, no graces, no afflictions, and no deliverances are fully conformed to an union. We have new songs for every moment, had we hearts to tune them. When Gods wisdom takes one mercy away, his beneficent bounty sends another. When some setting Stars dip their flaming rays in the Western Ocean, new ones glitter in the East. Never did the same water bubble from the same fountain : but as God is the inexhaustible spring of  
new

new and amiable Mercies: So we find he adorns the Out-rooms of the World, and the Chambers of the Tabernacle of his Church, with the Diaper and Tapestry-hangings of the curious Needlework of his Providence. Such Wisdom dwells with Prudence, and finds out the Know-*Pro. 3.12.* ledge of witty Inventions. All the curiosities of Art, and the cunning devices of Artificers are from God: the swarthy Plow-man derives his sea-*Is. 28.26.* sons and management of his Lands; Tillage, and Culture from Heaven: The Women that sit at the Wheel, *Exod. 35.* turn it about by the direction of God, *25. 26.* for the Ornaments of the Tabernacle: The Weaver, the Embroiderer, and the ingenious Lapidary, learnt all in the School which is above the Stars; the most admirable of all *Exod. 35.* Inventions have dropt into the Fancy *35.* from the Celestial Intelligence. For what the vain, unthankful world calls casualty, is a graft upon the minds of Men, cut from the Trees of Paradise. Accident is the Mother of far more excellent Inventions than Industry. Glass was found out by the

C

Tyrian

*Polyd. V. r.* Tyrian Merchants, when boyling or  
*gil. l. 2. c.* broyling their Meat upon lumps of  
 22. Nitre on the Sands of the River *Belus*.  
*\* Munster* \* Gun-powder was found out by a  
*Cosmogr.* Monk, *A. 1354.* and Printing by a  
 1. 1. c. 173. Souldier, *A. 1440.* and the Mine-  
 174. rall Spaw at *Tunbridge* by a Page:  
*The purple* and thousands of the like which were  
*colour by* pleasant to recite, did they not over-  
*Hercules* swell the proper place. And shall we  
*his Dog, as* not think that infinite wisdom cannot  
*'tis storied* always present new and ravishing  
*in Pollux,* wonders of Mercies upon the Stage,  
 1. 1. c. 4. from him who is unconceivable in  
*Tullies* counsel, and as admirable in work-  
*Offices first* ing? When we study in this Libra-  
*printed A.* ry, we still find new Lines and new  
 1466. *Sal-* Editions; we sail upon new Coasts,  
*muth in* and see new Stars as in the Southern  
*Pancirol.* Hemisphere, and enjoy a new set of  
 p. 244. Creatures, and smell at many Leagues  
 246. distant fragrant odoriferous Sents;  
 as, of Cinamon from the Moun-  
 tains of *Ceylon* in *India*; of Rosemary  
 from *Spain*; Cedar from *Lebanon*,  
 that perfume the very thoughts of a  
 Saint; and the further we travel, the  
 more delicious are the surging Tops  
 of the Hills of *Canaan*; and the more  
 we



we taste, the more surprising sweetness astonishes our Palates: like the Queenpine in *Barbadoes*, that supplies and transcends expectation with new and rasive savours, and tunes our vocal Instruments for new Songs to bear a part with the Harmony of Angels for ever.

---

## CHAP. V.

*Of the Instruments used for conveyance of these Mercies.*

**W**Hatever Hand presents our Mercies, or whosoever's Heart was inclin'd to hand them, all flowes from the grand Original: Every Mercy is the Fruit of the Thoughts of God. When *David* Pf. 40. 17. was poor and needy, Gods thinking upon him enrich'd his Spirit. But Instruments must have their due place in our respect and reverence, since God honours them. They were Golden Pipes that convey'd Golden Oyl in *Zechary*; Heavens Ambassadors Zeck. 4. 12.

Ezek. 10.  
13.

Pf. 127.3.

Prov. 18.  
22.

dors deserve Angelical Salutations; remembring what's due to Servants without prejudice to Divine Glory; who bends and inflects the hearts of of men to shew that Benevolence, which passes through them as a River between its Banks, but springs from the infinite Fountain of Divine Mercy. Few, or no Enjoyments but have their enamelled means and methods of Providence; and when its Beryl Wheels move towards us full of Eyes and Glory, we may cry out with admiration of God, *O Wheel!* Our Health, Beauty, Feature, Strength, good Name, Estate, Utterance, or any other Endowment of Soul or Body, are the Product of Divine Love, though second Causes may intervene; for those very causes have their Creation, Motion, and Direction, and Success from God. Children are the Heritage of the Lord, and yet the *fruit* of the Womb, by his Reward. He that *findeth* a Vertuous Wife (as if by casualty) obtaineth favour of the Lord by the Designation of Heaven. Whoever wishes, he receives those wishes dropt into

into his Heart from higher influence. *Gen. 24.*

And faithful *Eliezer* must be called <sup>31.</sup>

the Blessed of the Lord, when he knocks at the Door and brings the Tidings. The Presents which *David* sent from the Spoils of *Amalek* to his Friends, though taken from his Enemies, yet were given of the Lord. <sup>1 Sam. 30.</sup> <sup>25.</sup>

Senders and Messengers may vary, but all comes from Heaven. God is pleased sometimes to send an Olive-Branch by the Hand of a Dove to *Noah*; Food by the Mouth of a Raven to *Elijah* at *Cherich*, and sometimes by a Jay to others: sometimes a Star passes before the *Zabii*, the Wisemen of the East, and enlightens them to *Bethlehem*; and otherwhile an Angel is employed to the Prophet at *Rithmah*; and many times the Methods of great Mercies are deep and intricate, and we can never dive to the bottom of Wisdoms Ocean. The stately River *Nile* rises from a latent head, and the foundations of Famous Cities are under ground. The Great and Holy God sometimes stirs up the Hearts of Relations, most times Strangers, and now and then even

Pf. 106.  
46.

Enemies themselves are turned to help and favour his People. Rare is that story of a good Woman at *Sandwich* imprisoned by the Major for a Religious Meeting, and being askt by him how she would do in Prison being poor? She reply'd, *I serve such a Master, that rather than I shall starve, I shall be fed from your Table.* The Magistrates Wife overhearing her confidence in God, sent every day constantly from the Majors house a portion of Meat for about three Weeks, being the time of her Restraint. So that whatever are the Motives in the Hearts of inferiour Agents, still the Supreme and Heavenly Cause is to be eyed with Adoration and Worship. Many may unwillingly profit us, we then owe not the benefit to them, but the great Incliner, the Sovereign Mover of Hearts. Let us not trouble our Spirits about that question, *Quo animo?* with what design their Favours are calculated to our use. Ignoble Spirits may perform some noble Actions upon a superstitious or vainglorious aim; as to merit Heaven, to gain applause,

plause, to restrain the barkings of Conscience, to stop the Mouth of Reprovers, and to oblige men to their humours, or some base intrigue or other. Of all persons, Ministers should be most sagacious, and the Seers of the Temple must be blind in such Emergencies. When sordid tempers exact difficult Secrecies for a little pelf, while themselves spend ten times more on a base lust; like those that fat their Horses for a riding, or their Slaves at *Algier* for to sell in the Market at a higher Price: *Homines venalis anima*, that buy and sell their souls for advantage; and are meer Merchants of all the Benefits they exert to others. Some Mens Favours are like Chrystal Glasses, of a curious frailty, every Spider of suspicion cracks them. He that ponders too much upon the Publican return of his benefits, gratifies the trade of gain and covetousness, not his Conscience to God, or the genuine good of others. There be many that take a pride to be counted liberal, when they let fall a few drops of charity upon famished

poverty, and love that the Sun should shine upon their forward bounty, and make their Cock crow at the scratching out a few Corns from their lusty Dunghills; that can empty their laden Stomachs into *China* Dishes, and hang Jewels and Pearls, the price of whole Cities, upon their Ears; and vest themselves with the Tribute of large Territories, and make as great a noise in scattering their Offals among the Poor, as when the *Russian* Emperor blows his Trumpet after Dinner; and all the World must know when they give that which their high-fed Lap-curs many times refuse. They'll wear Silk Garments like the *Roman* Matrons, of such a fine Web, that neither their Bodies are defended from weather, nor their Chastity from observation. but think much of a few Rags to cover a poor *Lazarus* at the Door. God gives them Hundreds by the Year, and they carry single Pence in their Pockets, or brass Farthings, to buy off the Clamours of Conscience. But yet such as are inward Enemies to true Evangelical Charity, shall be Instru-

Instruments, sore against their will,  
to preserve the Soul of the Needy  
from death and ruine: Wicked and  
debauched Persons, shall in the issue *Prov. 13.*  
lay up Treasures for the Righte-<sup>22.</sup>  
ous.

But when Instruments act gene-  
rously, like wise Stewards of the ma-  
nifold Talents of Gods Mercies, they  
are to be highly esteemed, like the  
Gold Ring that encompasses an O-  
rient and Sparkling Diamond: They  
are to be nourished and cherished  
like the Doves of *Aleppo*, to whose  
Feet the Missives and Letters of  
Merchants are tyed for speedy con-  
veyance. Embassadors are Sacred  
Persons, and are to be sacredly hand-  
led. The very Feet of them that  
bring glad tidings of Peace and Mer-  
cy, are to be washt and anointed  
with Oyl, and counted beautiful.  
There's a Glory shines upon the San-  
dals of them who come down from  
Heaven; and we ought to crown  
the Footsteps of the Messengers of  
Heavenly Favours, with Branches  
of Olives; and the persons sent back  
to Heaven with grateful Acclamati-

ons to the Harps of Joy , to hold in  
confort with the Host of Angels ,  
praising the Divine Beneficence.

---

## CHAP. VI.

*The Beneficial Improvement of  
sudden and unexpected Mer-  
cies.*

**W**onderful Mercies speak  
wonderful Language , and  
call aloud for admirable and joyful  
returns. Lessons sung to *Shoshan-  
nims*, the seven-string'd Instruments of  
Adoration and Honour. Let's hear  
the ravishing Musick in these seven  
succeeding Chapters, that may be  
cordial to the very Hearts of An-  
gels.

1. *Of the excellency of Love under  
the sense of Mercies.*
2. *The Honourable Duty of Grati-  
tude.*
3. *The Exaltation of the Divine  
Name for his Munificence.*
4. *The Anatomy and Unbowelling  
of Secret Mercies.*
5. *The*



5. *The Ingenuous meltings for sudden Sins.*

6. *The softning Leniment of sudden Sorrows.*

7. *The Contemplation of the permanent Mercies in Heaven.*

I shall begin with the First, and treat it as the Subject of this Chapter, what an excellent Frame of Spirit is kindled by the sense of Mercies.

The most noble and generous love is that which streams from Heaven, to ingratiate the hearts of Enemies, by Springs of munificence, to sweeten the tartest and sowrest tempers; to break Flints upon Pillows, to melt adamantine hearts in the warm blood of affection, to lead Lyons in Chains of Gold, and tame *Hyrceanian* Tygers into Doves. Masculine and Heroick Love changes the frame, and alters the constitution and texture of hostile Hearts. Suspicion, *Suspicion* which is the very Bane and Poyson of Love, is by this Art fermented into a brisk, volatile, and balsamick Liquor. To stand upon the Guard and watch, to eye and try, is but a feminine and childish trifling; to subdue others

others by kindness, is God-like; to melt the Rocks of *Caucasus* by flames from Heaven. Weak and low-statur'd Love insists upon the catch, and so becomes touchy and waspish, puts forth its captious sting at every buzz of false Flatterers and Backbiters: *Pr. 27. 16.* Noble Love is like the Ointment of the right hand, which bewrays it self; like a soft River of Oyl that runs down speedily in a direct Chanel of inclination into the Ocean of enjoyment. He that can command his Love when attracted by the Magnetick Influence of genuine Friendship, has but little true love under his Obedience.

Suspicion and Distrust grows upon the Root of a weak Love: Generous and Noble Spirits had rather be deceived than distrust. True Love is *1 Cor. 13. 5.* not easily provoked and thinks no evil; it beareth, believeth, hopeth, and endureth all things. To lay heavy load, upon sudden conjectures, is to tread upon quick sands, and walk among the *Irish Bogs*. Such a Friend did not so courteously salute me in the street, did not invite me among

among others, brake off his speech abruptly, lookt not so pleasantly, and turn'd suddenly out of my company.

Suspicion blinds the understanding, and is a Cloud that an evil temper turn'd upon the Sun of affection. It cast *Eve* out of Paradise, and leads fretful persons into desarts full of Bryars and Thorns; It mischieves the owner, and presents to himself a Cup, to drink up his own Poyson. *Pro. 5. 22.* That Person is held with the cords of sin, and may complain with *Eve*, *The Serpent within hath deceived me.* When Men can out-wit the Devil in Policy, and be too strong for Divine Justice, then they may walk in the shades of this Fools Paradise. Men never gain by the ill bargain of Suspicion, but at last their very thoughts will upbraid them with weakness and folly. Deaw not long Arguments from the slender twine-thread of Suspicion: We need a Dove-like simplicity, and a benign estimate of every Accident. Words misplac'd must not hurry our raw conjectures into passions. It's the sign of an evil temper

per to construe the worst, when a fair Gloſs may be more sweetly, truly, and decently given. Believe nothing but what's manifest; use both your ears and your heart too, before you whet your tongue; and when suggestions once appear to be vain, chide your too frequent credulity. Be not hasty to conceive an injury, lest you bring forth a lye; the frequency of self-rebuke through experience will pare away sudden reflections. Let not little touches and small scratches set you in a flame of anger. Because your drink is not warm enough, or your servant slow, or the Table totters a little at Meat, or the Door is not presently shut, to be in a scurvy Feaver of wrath, betrays dirty blood and sordid spirits within. Because a Flea or a Fly troubles you, or a pot falls, or a pipkin boyls over, or a glass broken, or children make a noise, or a thing is misplac'd, or ancient people cough, or (as *Myndyrides*) because the roses in his bed were a little doubled, to be in a rage, shews a proud, weak, and effeminate Spirit, deserves the rebukes of silence, on deserting

deserting their company as unfit for humane converse. Some persons have Souls good for little but to salt their bodies, and exercise the graces of others, and are alive by providence for increase of wisdom, patience, and pardoning mercy in their Alliances: Like Vermine subtile to do mischief, and whet mens fancies to devise traps and gins to catch them; spend their days in trifles to spin perishing Webs, catch Flies, and spin their Venom.

Let's turn our eyes from miserable deplorable forlorn Creatures, to him whose Throne is in the Heavens, and counts it a condescending *Pf. 113.6.* humility to behold the Angels. All his works praise him, and his Saints *Pf. 145. 10.* bless him. Lets set out the glory of his Excellency, and admire the operation of his hands with heart and tongue. We are too like the poor Disciples that wondered at the Marble-buildings of the Temple; are *Mark 13. 2.* these things fit for a Saints wonder? Lets adorn our time by comparing Precepts with Providence. The rule of his Wisdom with its product. and  
issue

Pl. 51. 1.  
H:br.

issue, and narrowly espy how God glorifies every Attribute in the management of Heaven and Earth. Providence comments on the Text of Prudence, and delights in Mercy and Love as the Issue of his own glorious Bowels. What stirred up Divine Wisdom to plot the mutual kissings of Righteousness and Peace together; but rowling bowels of compassion towards perishing man? when Angels fell from Heaven without recovery, yet according to the Multitude of his tender Mercies, [Wombs full of Mercies] hath blotted out our transgressions. Let us be inflamed with Love to God, that sweetly provides for our bodies out of his Store house from the Air and Woods, from Seas and Rivers, from Hills and Plains; not only for necessity, but delight and ornament, withholding nothing from us that's good for grace or glory. But the Masterpiece, the Top, the Flower of love shines forth in the beauty of Gospel-Mercy. Lets dwell in the Temple of Meditation upon the infinite Love of God in Christ, till our hearts be enlarged

enlarged and amplified with flames of affection, service and praise; when Divine Love is the Fountain of ours, we shall need no other arguments of bounty to Saints, than the sweet apprehension of his Love to us. We need no motives from *Plato*, *Tully*, or *Seneca*, who range up and down the Mountains of Fancy, and tire their Pens to inforce particular Duties. That one Topick of *Paul* suffices us, *The Love of Christ constraineth me.* That love which is called by *Solomon*, the Flame of God.

2 Cor. 5.

14.

Cant. 8. 6.

I shall enlarge no further than a few points from these 3 Springs of consideration; Whence we are, what we are doing, and whether tending.

1. We came (say some) from the red clay in the Valley of *Damascus*, and tend toward the pale earth in the caves of *Hebron*. Nay, we crept out of the bosom of nothing, & are less than nothing and vanity, to compare with the Holy one that form'd us, and are able to do nothing without his Aid in whom we live, move, and have our being; and shall such nothings be proud of any thing? What have we that

I.

If. 40. 17.

As. 17. 28.

that is not received? and what's received, must be returned to the account of the Heavenly Donor in Joy and Praise.

2. We are the Pictures of Old *Adam* drawn to the life by the Pencil of Satan, and sin is inspired into us by his venomous breath, and inflam'd to lust after every red-cheek'd apple of *Sodom*; proud of every Fig-leaf, and jet it about in Aprons made of the skins of Sacrifices, sporting in our own shame, cast down at the wagging of every Leaf: Guilt makes us tremble at every bush. Rejoyce not spiritually in any mercies, can neither act good nor bear evil; stumble at straws, and shrink at every silly taunt against God and Holiness, quake at the loss of a few shillings for any pure Ordinance or truth of Christ. O miserable Man, who shall deliver us! Had not the Day-spring from on high visited us, we had sunk into the bottom of wo and misery.

3. We are passing creatures, and whether tend all our glittering shows but to dust and rottenness? The  
Scheme



Scheme and Pageantry of this World it whirls away in a moment, and at judgement are stript of all, but shame and confusion; what should puff us up and blow this bladder of pride, which is prickt with the least pin of Divine displeasure, and we vanish away. Let's admire and adore free grace, that hath opened a way through the blood of sprinkling into the Holy of Holies, and always contemplate and apply the magnificent Gift of Righteousness, which infinite Love hath consigned to us, that Mercy and Truth may follow *Pf. 23. 6.* us all our days, and we dwell in the House of the Lord for ever.

---

CHAP.

## CHAP. VII.

*The honourable Duty of  
Gratitude.*

**G**OD is the Supreme Lord Paramount of Heaven and Earth, and therefore the highest Homage is due to his Name. All Rivers spring from, and swim into the bosom of the Ocean. The Sun-beams reflect from the Earth to the Sun again: Fragrant Flowers perfume the sweet Air, which opens them. All must be received with thanksgiving; and being thus sanctified, prove double Mercies. Every enjoyment must turn to improvement: our comforts must be exalted into helps; the *Viatica* and Supports of our Pilgrimage while Travelling with Peace-Offerings towards *Zion*.

We must prevent God by early  
*Pf. 57. 8. Praise as well as Prayer: The God of*  
*Pf. 60. 10. my Mercy shall prevent me, sings Da.*  
*119. 147. vid; and every Child of David must*  
 prevent

prevent God again with his Songs.

*Jehosaphat* delighted God with Instruments of Musick before his Deli- 1 Chron. 20. 21.

verance. Faith must tune an *emphasy*, a Psalm of Victory before the Triumph. Praise is the ingenious Mother of future mercies: As the Virgin *Mary* sang at *Hebron* before the birth of her Son at *Bethlehem*: O Luk. 1. 46.  
*Heavenly Contention between Mercy and Duty!*

The Eye of Man has a Muscle, which Anatomists call the *Levator* to help him to look up to Heaven: A grateful Muscle! Unthankful persons cut out that excellent Organ, and corrupt the Chrystalline humour of their memories by tears and poring too much downward upon their Afflictions. Many mens mercies through ill digestion ferment into Bane and Poyson: As the learned *Zwelfer* *Zwelfer*, late Physician to the Empe- Append. ad  
*Leopold*, tells us of a Noble Animad- v. rs. Fol.  
*German*, almost slain by the powders 1667. p. 67.  
of Pearl, Coral, and other Cordial Species: that which should have che-  
rish his Spirits, wrought towards a  
dry Consumption. Many like *Jesu-*

run wax fat with mercies, and grow lean in praises, and kick with that strength which mercy gives them, and trample on those bowels that rowl towards them; like great mens stomachs surcharged with dainty viands, grow sick and squeezy, over-eat their appetite, and confound concoction with various mixtures of flesh & fish & luxurious Sauces; & then complain of splenetick fumes and flushes: Like *Israel* quarrel at Quails and make light at Manna, while qualms and maukish flegm and bitter choller flings up from their Hearts. Ungrateful persons are the Grave of mercies, and often cast up their rotten matter. It's an Argument of a vitious stomach, to turn wholesome food into lower humours. *Hermes* after wine took a grain of Mastick or Frankincense to hinder its coagulation into Tartar: And *Arnoldus* orders *Bdellium* to be taken with *Scammony*, to preserve the bowels from Ulcers. After Kindnesses we should take in Medicines against Ingratitude. There be many black instances of this base and degenerate Temper.

*Aristotle*

Borrichus  
de Ægypt.  
p. 282.  
Fol. 14. p.  
239.

*Aristotle* hath many a sinister bend in his *Infamous Scutcheon* pourtrayed by *Borrichius*, but for three most memorable; in betraying *Stagira* his Native City, in scorning at *Plato* his excellent Tutor, and for dipping his finger in a design of poysoning *Alexander* his munificent Prince.

Another was that of the lean and pale *Brutus*, to whom (being found among the bloody Conspiratours in the Senate-house) *Cæsar* replied, *ἄνθρωπε τίς ἐσίν;* *What thou among them, What thou my Son?* Being deemed his natural Off-spring by *Servilia* the Sister of *Cato*.

Sueton. in  
Cæsar. c.  
32.  
Plut.

A third may be that Nobleman, who being near death by a dangerous bleeding at nose, was cured with the bloud red Burnet by a German Doctor, but denyed him his Reward, because the Herb was found neer his own Palace. Were not others of a more noble genius, it might shrink beneficence into a Mushrome, and blast the Flower of Love with a nitrous East Wind into the Dust. Such wretches are like the beastly *Capramulgi* in *Ælian*, that suck the poor

Wigan-  
dus in præ-  
fat. ad  
Herb. Bo-  
ruffix.

Ælian de  
animal. l.  
c. 39.

poor Goats, and by their venomous mouths shrivel and dry up their Udders, that they never give milk more. Impudence is the Fruit of Ingratitude, and genders to all manner of lewdness.

Chartari-  
us Imag.  
Deorum, p.  
336.

Rom. 12. 8.

Gratitude is a high piece of justice, and feasts the owner with a joyful Conscience. A thankful, and cheerful person walk together, and is a grand Ornament to his profession: The three Graces tread their measures before his door in Crowns of Myrtle: They were formed by Ancient Statuaries in shape of naked Virgins, chearful and smiling upon each other, to teach that kindneses must flow without fraud, with a candid, simple, and delightful spirit. Yea, Holy Page recommends it when done, *ἐν ἀπλοότητι* with singleness of heart, with a generous frame, casting no squint-eye, or nourishing any base aim, either to elevate the crest of pride, or debase others into servile offices. And this deportment ingenerates a sweet temper in the Hearts of Receivers. Love is the Cement of the Universe and Hu-

humanity is twisted into unity by kindness and concord. Vertuous Heathens numbred the graces among their Deities, noting it for a *Species* of Sacrilege not to return Favours with an aimiable Gratitude.

The Dispenser of Love should have a slippery memory, but the Recipient should engrave it on Pillars of Marble and Pyramids of Brass: The Giver should shut his Eyes when he opens his Hand. Disimulation without blame, to chear an unknown person, or to hide his knowledge; such a one lends to the Lord, and makes Heaven his Debtor; and surely there is Treasure enough to requite him: while he that accepts gratefully makes God his Pay-master by Prayer. *Prov. 19. 17.*

If by giving we expect returns, we sit like Publicans at the Receipt of Custom, and give to our selves what we pay to others: Self-love is never truly magnificent. To pour out benefits upon persons unknown or unable to return shews delight in bounty; and the pleasure of Love to see such walk at liberty, whose Iron

D

bands

- bands we have unloosed *incognito*.
- If. 32. 8. A liberal man deviseth liberal things like a Prince, and seeks out Objects to exercise friendship, that so great a Grace may never lye idle. A brave Spirit judges he receives the kindness which he bestows; as *M. Antony* said, *Whatever I give, that I have*. The *Europeans* purchase whole Territories with a few Beads, Knives, and Hammers of the naked *Indians*. much more happy who gain an Eternal Inheritance by a few Penies. Such a one bestows himself, whose Coyn comes warm from the Mint of his Heart, and shall be melted into a Crown of Life.

He that seeks a debtor does but drive a Trade, hearkens to the promise because of payment: He gives proudly and worships his own ambition, and sacrifices to the Drag of Covetousness: He deals a Loaf, but full of Grits to break the teeth; and a Scorpion instead of Fish, to sting the Stomach. Be kind to such as are hoisting sail to the *Indies*, and send precious Cordials to such as swelter under incurable maladies; or those that



that hold out their needy hands in a dusky even. Scatter your morsels to them that come from far in a Pilgrims Habit and a transient Staff, *Heb. 13. 24* and so entertain Angels at unawares:

'Tis the ready way to find Treasure Trove, to enjoy plentiful Crops rain'd down from Heaven, and Ships blest into the Ports from Storms and Pyrats. Others spend their unsanctified returns in vanities, while the bowels of Saints almost cleave to their Backs, and the next year their credit sinks at Land and their ships at Sea; or find the way to the *French* Harbors, while others sail in safe by the breath of Prayer. We may stand in need of the meanest before the Sun shines again from the Northern Tropic, and those that scrape in dung-hills and rake for Nails in Channels, may ride in pomp upon Velvet Saddles before twelve Moons be wained. The Old Man of *Winchester* found it by experience, being cast into the depth of poverty by one whom he had oppress'd in youth. *Haman* may climb the Tree of Justice though planted for *Mordecai*;

- and blind *Sampson* may see well enough to pull down a Play-house upon 2000 *Philistins*. Who knows what evil may thunder upon the Earth, and where the Bolt may hit?
- 2 K. 7. 29. A scoffing Noble was trod to death in the Gate of *Samaria*, who had mock'd a Prophet, and jeered at the Windows of Heaven but a day before. *Cast your Bread upon the sliding waters, which though swallowed in the Sea, return through the Caverns of the Earth into the same River after many days.* A prudent man foresees the evil and flies into the Temple of Charity, and there meditates upon both fortunes: He reaps at present the plentiful crops of Peace in the Champain of a good Conscience, and makes a continual Feast to himself upon the dones let fall to others.
- Eccl. 11. 1. *Her that gives to Princes and rich Equalls, may come to poverty by out-vying.* Such as expect returns are like Merchants in the Port, Physicians in Cities, and Victuallers in in Camps; and such as sun their Fancies in the Usurers Walks. They are Traffickers and not Benefactors, and
- Prov. 22. 16.

and are often out-witted by Expert Sophisters, who are wonderful officious in hopes of gain. Like Crows that sit kawing upon an old stump watch dying Cattel with much ceremony, and with fawning flatteries hop about them till they pick out their Eyes. But whatever be the frame of the Givers Spirit, the Receiver must not pry too narrowly into the Patrons Conscience, but make his kindness the seed-plot of renown.

Happy are those Noble Souls who so give as to stir up a sweet memorial before God and man. The amiable frame of the Giver out-shines the Gift it self, and cherishes Gratitude in the leanest Soil. Praise is comely for Saints, especially when men with *Ornan* give like Princes; when *Jebusites* act like *Israelites* or like *God* himself, whose Sun warms the House of the Evil, and his Rain pours down upon the Field of the Wicked. It becomes us to let God hear from us, when we hear from him, and all his Mercies to turn into Sacrifices. A thankful Spirit is like a Musical Echo in the Star-chamber

D 3 \ of

of Heaven. Man must not only be a Bernard. *Concha* but a *Canalis*, not a Shell to retain, but a Chancel to derive mercies. Like marble Basins at Fountains, when full, run over to others and water the parched Plains. Our Corn-fields must grow for the Poor and the *Levite*, as well as to swell our barns and cram our Garners; that others hearts and faces may shine with the Oil of Joy and Thankfulness both to God, and us. That like the cheared Lark when enlivened by morning warmth, mounts up with singing out of our sight towards the Suns Chariot, and thanks him with a Sonnet, and makes him rejoyce to run his Race.

*Dent.* 12.  
18, 19.  
14. 27, 29.  
16. 11, 14.

We should learn his Lesson, and praise the Fountain of *Israels* mercies at the dawning day. Scruple not to leave the Roly-finger'd Morn abed in *Tithonus* Arms. Leave the Sun a Sluggard sweating in the watry Embraces of the Eastern Ocean. We need not the glittering Lamp of *Venus* to find out the Palace, or knock at the Gate of Heaven. The blessing of former, the sense of present,

sent, and the hope of future Mercies, should all inflame us. Our Souls from experienced observations of former Mercies, like expert Astronomers, should predict benign Configurations before the distilling Influences, and praise him at the dawning and day-break of Mercy. Nay, our lives should be a whole Tenor of praises, since we are hemm'd in and compass'd with kindness. We are laden with benefits, & Angels encamp about us in Chariots of fire to protect both us and the mercies given. We should raise up a Temple of praise with walls ringing Marble. Every breath we draw in should go forth warm with Anthems. The blouds Circulation should run round in Songs, like the Hydraulick Instruments of Water Musick; and every Pulse should beat upon the Strings of *David's* Harp. The wholesome Herbs should cure our Murmurs, and all the Creatures of Air, Land, and Water 2, &c. should by our hands pay tribute of praise to God. The pleasant Rivers should convey our Songs to Paradise, and in the fragrant Flowers smell the

ps. 148.

Ps. 92. 12.

goodness of God. The showers that cool the Somers heat should inflame our Love, and make our Palm-trees flourish with fat Dates in the Courts of God. In Medicinal Baths and Springs we should hang up our Testimonial Crutches, and write a votive Table. The precious Metals, whose marks above ground betoken the enamelling of natures Bowels, the divining Rod and skill to dig them and melt their Oars into plate, should all be formed into Golden Flagons to be consecrated and hung up in *Zions* Sanctuary. When the *May-Quiristers* sing with a Thorn at their Breasts by night, to allure us from the Thorns in ours, and delight us when we cannot sleep, or awake us like Princes with the Musick of their Spring Lyries; we should answer their praises of our Holy Mutual Maker (like the Musician in *Strada*) with sweeter Elegance, and cause the Nightingale to fly to us, and pant upon the strings of our Lutes in transcending praises, and confess themselves conquered; and at the ceasing of our warbling melody, dye  
in

in confort. We dwell in this World as in a sumptuous Palace arch'd over with spangling Stars and transparent Saphirs, which fears neither fire nor falling. Should not we set up *Jacob's* Pillar, or *Solomon's* Jachin, and *Boaz* in the porch? Yea, let every House be a little model of the Universe; anoint pillars in memory of protecting and providing Mercies, and consecrate them daily unto God. Set up Monuments in each Vally of *Bacah*, and pen Psalms for the Birth of every favour, and our Right Hands never forget their cunning. He crowns the year with his goodness; let's compass his Altar with Songs. Let annual Mercies dictate perennial Melody, and perpetuate his Bounty by graving every Iota and Tittle of Mercy on the Empiræan tables of our hearts. Let's remember God, the Glorious Original of all Enjoyments; and the Gifts of each Beneficent Hand let's pourtray upon both our palms, to be lifted up to Heaven at morning and evening Sacrifice; and call upon all Creatures in order from the Heavens to the meanest Atom in an Universal

D 5 Diapason

Diapason of Praise and Triumph in  
God.

---

CHAP. VIII.

*The Exaltation of the Divine  
Name for his Munificence;  
and in particular for Secret  
Mercies, in the structure of  
Man and his Preservation.*

Suidas.

**D**ID the Ancient Heathens erect  
their *Hermae* or Statutes of  
Stone to the honour of *Mercury* in  
Memorial of some casual and con-  
tingent happiness; and shall not we  
anoint *Jacob's* Pillar with fresh Oil  
to the true and living God, with  
whom all contingencies are determi-  
nations of Mercy? Gracious Souls  
delight in his precepts because  
wonderful, and admire the Ocean of  
his benefits because unfathomable.  
Reverence to his Majesty is the  
Mother both of Obedience and Gra-  
titude. We cheerfully obey him,  
because

*Is.* 129.  
129.



because we love him; and he loves us the more, because we obey him. His love is the free Spring and the munificent Reward of all sincere services. He excites and enables us to Holiness, and then crowns us. A genuine Child takes pleasure in conformity to the Fathers Will, and this Heavenly Father makes them conformable to his Sons Image. He plants the Spices of *Lebanon* in our Hearts, then breaths by his Spirit, walks in his Garden, and eats his pleasant Fruits. A rare Master! that strengthens his Servants to work in his Vineyard, and then leads them into his Joy. There's no mercy but he helps us to improve as a clue to Heaven: No duty but he forms into a Ladder to Glory. *Whether we eat or drink, or whatever we do, let's do all to the Glory of God and Christ, who died for us; that whether we wake or sleep, we should live together with him.* Let's sleep to refresh our Spirits for service, and when we awake, let's be still with him. *He holdeth our eyes waking to ponder on his Mercies, and watcheth our eyes while sleeping,*

Son. 4. 16. 2.

Mat. 5. 21.

1 Cor. 10.

31.

1 Thes. 5.

10.

Ps. 139.

to

Sleep.

to serve him with more alacrity. We cannot sufficiently prize that secret Mercy that lodges with us every night within our Curtains. How many fiery Feavers doth cool sleep extinguish? From how many deaths does that brother and Image of death deliver us? Those silver slumbers are golden mercies: How great a favour, that temperate repast should send up cooling vapours to the brain to tye up our Senses, while we repose our limbs from labour? Nor let us pass the lovely Fields in Harvest without remark, when wise Nature hath crowned the Wheaten Ridges with numerous heads of Poppies, to minister both Food and Physick. And whereas one ingenious Physician hath observed, That the Salt of humane Skull; so another curious Searcher hath delivered, That the Seed of Poppy (which causes sleep) is also of an *Hexagon*, or six-corner'd Figure; and it may be its Salt may be yet more curious. As if the Atoms of the Fumes of Poppy were fitted and cized to the Texture and Cells of Mans Noble Capitol.

Should

Wedelius  
de Plani p.  
37.  
Hook Mi-  
crogr. p.  
355.

How most exact is nature's frame?

Should we give a glance at the Eye when waking as well as sleeping, greater wonders would appear in *Seeing.* opening its Humours, Coats, Nerves, and Muscles. And yet further contemplate the goodness of God in these later days in blessing the world with those perspicacious inventions of convex Glasses to help and delight our sight, by Spectacles, Telescopes, Microscopes, and Chamber-Landscapes. Such exquisite Glasses have so been formed & polish'd, as some have conceived they have had a prospect beyond the Stars into the glitterings of the Empiræan Heavens, to their ravishment and amazement, and have been carried as it were into the Seat of the Blessed.

Nor less marvellous is the contrivance of the great Architect of Nature as to the Sense of hearing. With *Hearing.* what Artifice are these gristly Portals of the Ears set before and round about the inward cavity both for beauty and benefit, that great sounds may not enter with violence, and be defensitives against immoderate heat and cold? And that musical Tunes, by

by the fallacy of its circuit, may be received with the more delightful sweetness: and when entred, what curious Organs are fashioned within the Drums of the Ear, when the Hammer strikes words, and articulates them upon the Anvile, and sends its lively Mercurian Messengers to the common Sensory? That the Oil of a Snake, that quick-hearing Animal should cure the deafness; and those useful new inventions of the brazen Otacoust and the Stentorian Trumpet should be presented to us by the hand of Providence; the one to admit, the other to convey, voices at a great distance?

*Smelling.*

Neither shall I enter the delicious Field of Anatomy in opening the Sense of Smelling: How the little spongy Bones, being portions of the *Ethmoides*, do drink up the moisture descending from the Head, lest it should be continually dropping from the Nose; and serve likewise to fence off dust and impure mixtures in the Air; that when the mouth is shut, it may be purely distributed both to the Brain and Lungs. Nor shall

shall I treat of the Sieve-like Tablet, or the Mammillary Processes, which being over-moist by defluxions or rainy Seasons, impairs the quickness of Sent. Nor may dwell in this Tower of *Lebanon*, where that watchful Porter has his Lodge over the mouth to give warning by sent, that no unwholsome rank or unsavoury Meat may pass within the door of our Lips; nor intimate further how the quickness and acuteness of this Sent may be preserved and increased by the smelling of Fragrant Flowers.

Song 7. 4.

Arnoldus, de vill. nov. 1. p.

Should we descend into the mouth and pry into the Instruments of Taste, we might relish much of secret Mercy in the frame of those Organs. I shall mention but a few: The Palate

Tasting.

has a Coat common to the Gullet and Stomach, whence arises a great content between them; that so we may preconceive what's delectable and useful, or what's offensive and inconvenient for nourishment. For it is well observed by *Arnoldus*, *Utiliora sunt quaecunq; delectabilius recipiuntur*, That Food is most beneficial which is most delectable; if we spice his Aphorism

Bartholin. p. 365.

Arnold. de vill. nov. f. 86. b. & quod bene sapit, nutrit. Id. f. 66. a.

Riolanus,

phorism with a grain of Salt, it's true and savory. Again, the Tongue, another Organ of this Sense, has a thin porous Coat, that favours may descend into its fleshy part, which drinks in fumes and vapours from the predominant humours in the body; an Index to the learned Physician by its roughness, whiteness, or blackness, of vitious and peccant qualities in time of sickness. And by the way let's remember, that under the Tongue and another member not to be named, Nature hath fram'd a Bridle, to mind us of a memorial restraint of walking, feeding, and other carnal inclinations. Besides the many excellent uses of this Sense, we may by favors in some measure discern the vertues of vegetables and many concretes both simple and compound, to the great pleasure of the expert Herbarist and Student in the Mineral Kingdom. And to conclude, as this Sense is impaired and mortified by the Palsie, and some other offensive Diseases in the *Genus nervosum*; so it may be quickned by hunger, and cured often by Volatile Salts and Spirits. Let's

Arnoldus,  
1. 16. b.

Let's touch a little upon the Sense *Feeling*.  
of Feeling, whose Instrument is the  
Flesh (not the common, so called) *Spigelius,*  
but that which is soft and replenish'd *p. 303.*  
with nervous Fibres. This Sense by  
the several Conjugations of the  
Nerves, and the fine Spirits gliding  
through them, is dispersed over the  
whole Body; and where ever 'tis  
lost, the use of that Member perishes.  
So terrible are those Distempers  
when the Nerves are obstructed by  
Viscous and Tartarous matter in  
knobs, wens, gouts, and the like;  
or contracted by sharp and acid  
Juices, as in Cramps and Convulsi-  
ons, and Side-pains or Stitches, or  
their Tenor relaxed as in Palsies; or  
the Spirits within astonish'd and  
brought to a sudden sistency without  
motion, as in Frights and Apo-  
plexies, which often proceed also  
from the inordinate use of Tobacco,  
Coffee, Henbane-seed, Opium,  
Mandrake, and the like, either in  
Medicine or by negligent Customs.  
So that we have wonderful reason to  
break forth into the praises of a  
Gracious God, that so often preserves  
from

AR. 17.  
27.

Boyle, of  
Colours. f.  
44.

from Thousands of Deaths by his wakeful providence; that very Heathens might learn to feel after him, and find out some portions of the power and wisdom of his Deity. To let pass the Mercurian Medicines, I mean not the ordinary in Shops, but such as *Arnoldus*, *Paracelsus*, and *Rhumelius* magnifie in these cases to the learned in Physick; I shall only take notice of a rare Experiment of the Honourable *Boyle* about a blind *Dutch-man*, named *John Vermaasen*, not far from *Maestricht*, who could discern seven several Colours by the touch of his Fingers if he were fasting, according to the asperity or smoothness of the surface of the Ribbands. But by what means to help those Distempers that impair and obstruct this so useful a Sense, I dismiss to the Learned and Experienced in the Art of Physick.

To proceed a little further in the admiration of God in the curious secret Frame of Humane Bodies, but particularly the stupendious operations of the Bowels, and the other great Wheels that move continually for the



the fabrick of Chyle, Bloud, and Spirits. Oh what wonderful Cookery and Housewifery is exercised by that noble *Viscus* of the Stomach? how the Reliques of the last Meal growing acid prepares a ferment or leaven for the next, whereby the milky Chyle after the first digestion is concocted, and from the bowels conveyed in numerous Veins filled with that white Liquor, and dispersed through the Mesentery into a *Cystis* or common receptacle, and thence carried up along by the *Vertebrae* till its poured down into the Heart, the true and genuine officine of the bloud, which a little above it, and before its entrance, in dissections of Dogs newly kill'd appears half tinctured, as I may compare it to Cream dyed with bruis'd Strawberries. Hence it's communicated to the Lungs and Liver, and other parts of the body, and after by circulation in the Arteries is reduced into a finer crimson texture. Here I might insist to shew how incommodious to the body of Man it is to admit of frequent Phlebotomy; by the loss of  
Bloud,

Tiling. de  
fermentati-  
one. p. 58.

Perquet.  
experim.  
Anatom.  
6.

Helmont.

Deut. 12.

Lev. 3. 17.

10, 11, 13.

14.

Gen. 9. 4.

Burgravii

Biolick. f.

86.

Hippocr.

Aph. 30.

l. 5.

Bloud, Dropfies, Consumptions, and other formidable Diseases have their Original ; as the learned *Helmont* hath observed, when upon much evacuation of bloud for the Cure of Plurifies fuch dangerous effects have enfued. It is not here a season to gather up Arguments from Scripture, shewing that the Life of Animals runs in the bloud , or to manifest that it is the very Balsam of mans body for the prolongation of life ; And therefore with what care and sedulity the discreet Physician does usually order the letting of bloud ; what sign , what vein, what distemper, what time of the Disease, what age of Life, what habit and strength of Spirits, what quantity, what day, what hour, what cordials, what care after it ; what observations about Women with Child, how endeavouring to prevent abortion often cause it, especially when near their time, as is observ'd by *Hippocrates*. I leave these things to be contested about between the learned Galenist and the experienced Chemist. And by an Argument from the Cure of many Diseases

Diseases by the Spirit and essence of humane blood digested and circulated. I might here discuss how studious, and sollicitous, and wary, the learned in medicine should be to prepare the blood of a Goat against Plurisies; and of *Sal Prunella*, or other Remedies against the Quinsie, if possible to prevent the emission of humane blood, since it is the Fountain of those rare Spirits that are distilled in Natures Alembick of the Head, to be the Instruments of Motion, Sensation, and all vital Actions. There are other great wonders in the curious Fabrick of this crazy Tenement of the Soul, which pose the most equisite in Anatomy: to determine the use of the Spleen whether to secern the Melancholy; whether it have a secret *meatus* or passage into the Stomach; to constitute *Helmonts* *dnum virate* of life, and what ferment is elaborated by those 400 Arteries supposed to be in it by that inquirer of Nature: Or the *Cystis Fellea*, to drain choler from the blood, and convey that Saline compost by the *ductus biliaris* into the Bowels,

to

to carry off the Excrements ; which if it be stopt and obstructed, produces that yellow Tincture to the body, and gives denomination to the Yellow Jaundice : The delivery from which Disease is the ground of these Lines of Praise to my gracious Creator and Redeemer. Or what a rare Engine of the *Cribrum* or Sieve of the blood Nature hath formed in the Kidneys, to stop that Liquor and let pass the Amber Urine by the Ureters into the Bladder ; which if it be corroded or eaten through by acid *Tunbridge* Waters, or other sharp Saline Humours, procures a mixture of Blood with Urine, and sometimes so large, that life is endangered ; or if it be obstructed by Gravel and consistent Stones, what acute pains succeed woful experience teaches : In which case the *Aroph Paracelsi*, which is a Chymical preparation of the essence of Saffron, call'd by them the *Aroma* or Spice of the Philosophers, hath wrought efficacious benefits. The last and greatest Wonder in Nature are the Seminal Vessels, composed for the continuation of  
Man-

Mankind; every of which, with their Balsam of Life contained in them, deserve a double Volume. One to describe their Texture, connexion, and Use, with the Remedies to preserve from, and cure their Incident Diseases: The other full of Hymns to our most glorious Creator. But these and the like I dismiss to *Spigelius, Riolanus, de Graef*, and others of that Learned Nation; not omitting that Ingenious Tract of our own Country-man *Dr. Smith* on the 12th of *Ecclesiastes*. Let us cry out with *David*, *I am fearfully and wonderfully made*, *Opere Phrygionico*, with *Pf. 139.*  
*curious needlework of the Divine Hand* 14.  
*in the lower parts of the Earth*. Did we but see and search a little into the admirable frame of Mans Body, and upon what slender Golden Wiers and nice Labyrinths in those Wonderful Passages in the Clock-work of our Bodies the continuation of Life did depend, we should be astonish'd at God's Mercy; and instead of wondering that we live so long, might stand amaz'd at living but one minute. For if either the Vessels be disorder-  
ed,

ed, or the Liquors contained within them, we should soon pass away and be no more.

Fernel. de  
anim. fa-  
cult. l. 5.  
c. 3.

Nay, if the five External Senses were every way compleat in their Organs and Spirits; yet if the inward *Craſis* of the Brain be touch'd, what becomes of the inward Sensory, which is the Center whereinto all the Rays of External Objects are brought, there to be judged, exercised, and acted upon by the Imagination; to be laid up as in a Cell or Promptuary by that great Lord Treasurer of the Soul, the Memory? Whereof Holy

Austin de  
Confes. l.  
c. 01. 17.

*Austin* cries out with great admiration of God, [*Magna ista vis memoria, nescio quid horrendum Deus meus, profunda & infinita multiplicitas!* &c.]

O the great power of Memory! O my God, I know not what an horrible thing it is! O the profound and infinite variety in it! Behold what walks in the Fields, what lies hid in the Dens and innumerable Caverns of my Memory! &c.

These and other powers and faculties of the Soul, though in themselves so admirably useful, delightful;

ful ; yet were it not for the constant influx of divine mercy, might soon be impaired and decay; that men of the highest pitch and grandeur of parts might soon shrink into mushrooms and ideots, and prove miserable Objects of scorn and pity. But besides their being subject to natural waste, what he said of death in general may be applyed to any sense or faculty in particular. *Mors seni à foribus, juveni ab insidiis*; Death stands before the door to old Men, but behind the door with Traps and Gins for Youth. This would be very apparent should we enter the Lists of discourse only about the various Poysons which lurk in all things for the destruction of Man, without the secret contrivance of such wicked wretches as Pope *Alexander the 6th*. I shall hint but a few Memorials in reference to the 4 Elements so called, with which we daily converse. Not to mention what pits and dells lye in ambush for the lives of Travellers in the Tin-works of *Cornwall*, the Mendip of *Somerset*, or the Peak of *Darby*; what quaking bogs in *Ex* or *Dart-*  
E more,

*Earth.*

more, and in the Craggs of *Carmarthen*, especially when covered with Snow. But this falling under the conduct of accidental providences, it's more expedient to mention the frequent use of Antimony, Quicklime, Vitriol, Sulfur, Steel, Alum, Bolearmenick, Lapis Lazuli, Nitre, &c. appointed for compositions in most Dispensatories; which oftentimes by their unskilful preparations prove deadly poyson, as might easily appear both by reason and example: And especially in the use of Quicksilver, which although sublimated into a *Mercurius dulcis*, and counted safe by many, and often proves so; yet there want not great examples of its mortal Venom, & that poor Children find by sad experience. And this is a certain rule of *Helmont* about all preparations of Mercury, *Quamdiu resuscitari potest est venenum, nec boni viri remedium*; That so long as it can be revived again by Art it's Poyson, and no Medicine for an honest Man to use: And how easie it is to revive *Mercurius dulcis*, an ordinary Chymist can determine. But I shall



shall not insist here, nor hint about the Earth, that the very Soyl where Corn grows gives a various Tincture to it, and makes some more wholesome than others; as may be considered in reference to Grain produced in Mineral Countries.

Should I amplify about Waters, <sup>Water.</sup> it might overflow a Volume. But this Element being truly *Terra fluens*, Earth in Flux, is impregnated with the various Salts and Sulphurs that it finds in the bellies of those mountains whence discharg'd, and in the Channels of those Champions where it sports and plays in curious *Meanders* and pleasant Turnings: And therefore according to its differing imbibitions is sometimes wholesome and often pernicious to humane bodies; Schoocki-  
and hence 'tis of great concern in <sup>us de cere-</sup> Brewing and all Offices of the Kir-<sup>visia.</sup> chen. For instance: The Waters a-<sup>Bochart,</sup> bout *Jericho* were naught, causing <sup>de animal.</sup> Women to miscarry. The Waters <sup>par. 1. p.</sup> among the *Alps* procure the Kings <sup>2 Kin. 2.</sup> Evil. The Water of the River *Py* <sup>19.</sup> breeds the Stone. Those at *Watford* <sup>Untzer.</sup> in *Northamptonshire* make men bald <sup>p. 967.</sup> at 30; and those at *Carleton* in *Lei-* <sup>Willis.</sup> <sup>Henr. de</sup>

*Veget. de cester-shire* induce a wharling in the  
*remilit.* Throat, and generally the stagnant

*l. 3. c. 2.* corrupt Waters of *Fennes* are dange-  
*Juvenal.* rous by naughty Ferments for the

*sat. 13. v.* Pestilence. Such as are taken up at  
*161.* Fountains, are replenish'd with the

Atoms of that Earth whence they  
 spring; and such as are near great  
 Cities are not so wholesome, especi-  
 ally when convey'd home by Leaden  
 Pipes, and landed and kept in Cisterns

*Plin. l. 31.* of the same Metal; as *Pliny, Vitru-*  
*c. 7.* *vius, Albertus Magnus, Langius, Ma-*

*Lang. Ep.* *jerus,* and other of the Learned have  
*Albert. de* observ'd, that Gripping of the Guts,

*Met. l. 3.* Bloody Fluxes, and Kings Evil, are  
*c. 4.* tormenting Diseases to such Inhabi-

*Majer.* tants, which I could wish were at-  
*Symbol.* tended by the worthy Citizens of  
*494.* *London*, my dear native City.

*Air.* If the Earth and Water minister  
 so many inconveniencies to the pro-

sperous Health of Man, how can the  
 Air be free which is always fill'd  
 with Vapours and Steams from both?

Whence some Solutions may arise  
 to the questions about the various  
 Products of different Winds blowing  
 from the Horizon. Why the Nitre  
 of

of the North makes the Air so bitter, and the Sulfur of the South so contagious. Why the East so parching and blasting, being mixt with mineral Atoms from the Mountains of *Germany, Hungary, and Thrace*; and in *Jewry* from the Mine Hills of *Arabia*; though there may be other latent Causes intermixt. Are not some places noxious to the Brain by vegetable Fumes, as Arbours of Night shade, Walks of Walnut, and Woods of Box? Nay, do not many Animals (where frequent) infect the Air, as Naturalists have observed, and to name but one for warning sake? It's noted by *Arnoldus* out of *Arnold.* *Avenzoar*, that the continual usage of Cats is so unwholesome to the Body of Man, that it often produces the Phthisick and Consumption of the Lungs: And so do many Learned *In Ramsey* Physicians testifie by experience. *of Poysons.*

But to hasten; it may not be unfit *Fire.* to observe that the Air may be much impaired as to wholesomeness by the very culinary Fires which we use; where scarcity of Trees forces many to use dried Cow-dung, Turff, Peat,

Arnold.  
*siquis*, p.  
 64. b.

Bacon,  
*Nat. Hist.*  
 p. 202.

Seacoal, and Canol instead of Wood. The crude Sulfur & Arsenical Fumes that fill the Air of our city, are doubtless great causes of the multitudes of Consumptions within those Walls, by drawing so constantly those corroding Fumes into the Lungs. Not to mention that the very Body may be much molested by Itches, and Scabs in sitting by Seacoal Fires; and the very Meat that's roasted and Beer warmed by them, is not so wholesome. Let the Learned *Bacon* vouch my fears, who affirms, that the vapors of Seacoal as well as Charcoal in a close Room, hath killed many; and stealing in by little and little, induces only faintness without any manifest strangling. And to this I can attest with great thankfulness for my deliverance, being forced to sit in a close Room for a long time in a late Winter, and found evident recovery by change of Fuel. O what cause have we to magnifie the Name of God for the sweet Air we breath in, and to sweeten it more with the Musick of our Praises; and that all within us should bless his Holy Name.

Name. That every Western Wind with its fresh and wholesome Gales should open the Flowers of Thankfulness; that every sense and all their Organs? that every Nerve should strive to string the Harp of Praise: not a thought in our Heart, or word in our Mouth, but should be known to him altogether in the Echoings and Resoundings of his Gloey. That our Spirituall Senses should be ever exercised in making him their lovely Object, and his Holy Bosom the Center of all their Songs. Shall the Holy Psalmist lead the Quire?

*Pf. 139.4.*

*Heb. 5.14.*

*Praise him all his Angels and all his Hosts. Praise him Sun and Moon, with all the Stars of light. The Heaven of Heavens, and the Waters above the Heavens. The Dragons and all Deepes, Fire and Hail, Snow and Vapor, Stormy Wind, fulfilling his Word of command; Mountains and all Hills, Fruitful Trees and all Cedars, Beasts and all Cattel, creeping Insects, and flying Fowl; Kings of the Earth and all People, Princes and all Judges, Young Men and Maidens, Old men and Children, Praise yet the Name of the Lord,*

*Pf. 148.1.*

for his Name is alone excellent, his  
Glory is above Earth and Heaven.

Let every bright Lamp of the Firmament prove a falling Star, and worship at his Footstool. Let the cold Influences of the Moon wax warm with motion in the Chariot of Praise upon the mighty Waters. Let the healing Balsam of the Sun, which cherishes the surface of the Earth & its Inhabitants from Pole to Pole inflame every living Creature with his Glory. Let the Sea roar, and the fulness thereof: Let every River wash the Pavement of his Temple, and run under the Threshold of his Sanctuary. Let the savage Lions hasten, and the ravenous Eagles fly to his Altar and pant to expire in its Flames. Let all the Spices of *India* and *Arabia* perfume the Mansion of his Honour. Let all Minerals, Rocks, and Mountains, pour out streams of Oil to attend his Sacrifice. Let all the Vines of *Lebanon*, *Eschol*, and *Sibmah* thirst to empty their blood-red Liquor for Drink-offerings. Let mighty *Aina*, *Vesuvius*, and *Hecla* cast up their flaming Bowels upon his Hearth in  
Zion,

Ezek. 47.  
1.

*Zion*, and turn all his Sacrifices into *ashes*. Let his Priests be clothed with Salvation, and his Saints sing aloud for joy, for the Lord reigneth. Let the whole Earth rejoyce, and the multitude of Isles be glad thereof. Let the Holy Angels answer from Heaven with their Silver Trumpets, *Glory be to God in the Highest, peace upon Earth, and good will to Man*; whose grand imployment should be to study, discern, and applaud the Infinite Love of God in all his Mercies, which in a few words shall close this Period.

1. When we taste some sweetness and relish the goodness of God in every Mercy; which is that Divine Symplece on *David's Harp*, or an elegant Complication of two figures, the Anaphora and Epistrophe together. *O give thanks to the Lord, for he is good, his Mercy endureth for ever*, That as the Name of God in our native Tongue is from good, so our Souls should spell the nature of his goodness, and every passage of his Providence.

E 5

2. When

2.

2. When Mercies return down to us upon the wings of Ejaculations sent up to Heaven; when enlargements of heart follow straits in prayer: What Divine Benefits shine out suddenly like Stars in a dark night?

3.

3. Then mercies come in love when they flow in by sucking at the Breast of a Promise; for hence we know that God is in covenant with us. For then the Spirit seals our interest, when he who penn'd the Promise writes it in our Heart, when he that breaths them, warms us by them.

4.

4. When we feel supporting strength in a dark night, when ready to faint, feel sudden Cordials, when trouble is nigh and God is nigher: When the Heart fails, and God enlivens. A Saint may perceive it by the suddenness, sweetness, soul-calming quietness of a word within, consonant to the word without; and encourages a Saint to carry every new Emergency upon the memory of former experience in a Chariot of Love to Heaven. That no sudden accident knocks at the Door of our Hearts or Houses, but we as suddenly

*Ps. 73. 26.*



denly knock at the Gate of Heaven. If any temptation, new motion, or weighty affair surprize us at unawares, we instantly carry it through the Roof of our Closets into Heaven, & then our Spirits are in a holy calm, as gracious *Rebekah* found it, know-<sup>Gen. 25.</sup> ing that the sudden desires as well<sup>22.</sup> as the set Prayers of the Righteous<sup>Prov. 15.</sup> shall be granted.<sup>24.</sup> And now it's high time to conclude this Chapter with God; its whole Scope being to recount some portions of his manifold mercies, and to adore him for all his bounteous beneficence to us; who is the only first Spring, and principal Mover and Conduſter of all the Kindneſſes we receive from Men, being his Instruments, Servants, and Ordinances.

---

CHAP.

## CHAP. IX.

*The Anatomy of Mercies.*

FOR the Higher Advancement of Divine Goodness in all our Enjoyments, and to learn that excellent Lesson of Godly Contentment in all Estates, it were expedient to peruse, consider, and unbowel every mercy that comes down from Heaven. We have little reason to expect any when we remember our inability to merit, unskilfulness to improve, our ingratitude in slender returns of the least Benefits wherewith we are laden every day. It's meer free grace that showers down Kindnesses upon our barren, murmuring, and repining Spirits. Did we but refresh our memories with the many thousands

*Pl. 37. 1.* better than us who are yet below us, we should never fret at the prosperity of the wicked, that are above us. In what a pleasant Paradise might our thoughts expatiate, did we beautifie our Meditation with the prospect

spect of the Flowry Meadows interwoven with Chrystal streams, and the gentle rising Hills crowned with lovely Groves, more delicious than those of *Woodstock*? when we contemplate the various numbers, curious methods, amazing circumstances, the unexpected ends, and surprizing designs in the Lawnes and close Walks of Mercy. When we pore upon sins, pry too curiously into afflictions, grieve too smartly for imbitterments by Relations, and toyle our Spirits with the losses and crosses of this Life; we disquiet our selves in vaine, and are too subject to mutter at every little disappointment and inconvenience. We augment our troubles, prolong our miseries, and run upon the brink of danger to charge a Gracious God foolishly. Let us then turn our eyes into the Anatomy-School of Mercies, and cut open the Inwards, and spend a diligent view on the curious Situations and various turnings, and smaller Arteries of every Divine Favour, and holding up hands with Holy *Jacob*, *Gen. 32.* proclaim our unworthiness of the 10. least

700p

of mercies; and while we are musing what might comparatively be esteem'd the least, as that we have a Being, and Life, and draw one Breath of Air, the Original conducts us into his Courts with praise and gratefulness, *Katonti*, I am lessened in mine own eyes before every mercy; the least of which should humble and lay us low in the sight of God. What am I, and what is my Fathers House, that the great God should cause so great faithfulness and truth to shine before us, and lighten our Path to Glory? The School of *Salerne* writes of the Body of Man, [*Ex tricentenis decies sex quinquēq; venis*,] That it consists of 365 Veins, one for each day of the Year. To be sure there is not one particular Mercy but yields matter of Contemplation all the days of our Life. We should cut open the Root, climb the Branches, smell the Flowers, and taste the Fruit of Divine Love in every Mercy.

O rare Imployment, when we ride, or walk, or sit, or lye waking  
*Pf. 77.5.* in the Night, to ruminate in the days  
 of

of Ancient times, & run over the state of the Church from *Genesis* to the *Revelations*, and compare our case with any of the Saints of old, and work our hearts into praises, as *David* often begins his Psalms with mournful Elegies, and concludes with joyful Extasies. As the Ancient Church sprang in *Egypt*, past through *Paran* to *Sinai*, and at length sat under their Vines in *Canaan*. So every Saint enters his life with a Tragedy, but ends in Heaven.

The first curiosity of each mercy lies hid in the Texture of a minute seed, which though exceeding small, yet by the influence of Heaven ferments and swells into a mighty Cedar. Who would think that the spreading Oaks of *Bashan* should sleep under the shadow of a small Acorn, and the sweet-sented Trees of *Lebanon* in a petty Berry. What vast Crocodiles of *Nile* break Shell from a small Egg? What Rivers of Fire, the first little sparks of Sulfur, do kindle from the bowels of *Aetna*? What little distaste at first overthrow mighty Empires at last? and what

I.

what

what great Estates and Dominions start out of little casualties? The grand *Ottoman* Empire arose first out of the Flight of *Mahomet*, and *Darius* by the neighing of a Horse rode into the Throne of *Persia*. One glance upon a poor captive Maid brought *Esther* to a Kingdom, *Haman* to the Gallows, and *Israel* to deliverance. *David* brought Cheeses to the Army, perhaps in the same Bag wherein he carried stones to sling into the Fore-Head of *Goliath*, and in the same brought back his Head to *Saul*. Nay *Saul* himself, when seeking of Asses, found a Holy Prophet and a glittering Diadem. The magnificent Kingdom of *Solomon* was almost all quite rent from his Son *Rehoboam* by a few harsh inconsiderate words to his People. A Dream hurries *Joseph* from *Canaan* to *Egypt*. and a Dream hands him out of Prison into

2Kin. 7. 6. *Pharaoh's* Chariot. A meer rumour saves *Samaria* from Famine, and a  
 Ezek. 38. Kingdom from ruine. An evil thought  
 10. in the Heart of *Gog* in the later days shall bring the *Turkish* Armies into the Mountains of *Israel*, and there  
 to

to a fatal slaughter in the Vally of *Harmageddon*.

The motions of Hearts are sometimes infused, but always conducted by God. Sacred Story derives from Heaven the kindness of *Abimelech* to *Abraham*, of *Laban* and *Esau* to *Jacob*, of *Ruth* to *Naomi*, of *Boaz* to *Ruth*, and *Jonathan* to *David*. When others think of kindness to us, let's *Pf. 40. 17.* imitate *David*, 'Tis the Lord that thinketh upon me, and forms those thoughts within their hearts. This should calm our Spirits, when a former Friends heart is alienated by rash admissions of false suggestions, or when any faithful *Jonathan* expires his Spirit into the bosom of God. It should not be lost what *Hobson*, the late noted Carrier of *Cambridge*, said to a young Student receiving a Letter of the sad tidings of his Uncles decease (who maintain'd him at the University) and weeping bitterly, and reciting the cause of his grief, he reply'd, *Who gave you that Friend?* Which saying did greatly comfort him, and was a sweet support to him afterward in his Ministry.

stry. The ever-living God is the Portion of a living Faith, and he can never want that hath such an Ocean. He that turns the Hearts of Kings like Rivers at his pleasure, turns all the little Brooks in the World into what scorched and parched ground he pleases.

2.

The Seed-plots of Mercy are often moistned with soaking showers of affliction, before they sprout and appear above the ground. Our hopes may be long buried under clods of pressing troubles; the Blade nipt and withered by keen Frosts, and lye foot deep under Mantles of Snow before the quickning Spring. *Jacob* had the Seed of the Promise in his bosom, and carried it to *Padan* in *Mesopotamia*, and 20 bleak Winters must blow over him before he comes to set one foot upon his Rich Inheritance. *Joseph's* Feet were hurt in Irons, to fit him to tread more delicately in the King's Palace at *Zoan*; and when the Lord's time was come, by the same stairs which winded him into the Dungeon, he climbs up into the next Chariot to *Pharaoh's*.  
Few

p. 105.  
18.



Few can bear great and sudden Mercies without pride and wantonness, till they are hampered and humbled to carry it moderately. Many heads run round in a maze of folly, if their haughty stomachs be not well cleansed with the Wormwood-wine of adversity. The prints of the *Babylonian* Iron fitted the Neck of *Manasseh* to wear a Chain of Gold, and the weight of his Fetters prest down his Knees to Prayer. Some are forced to stoop like Camels and take up their Loads, and trace many a weary trot in a sandy desert, and drink their own Tears to slake their thirst, lest they should kick when Provender-prick'd with prosperity. Such insolent Spirits, like Beggars suddenly advanced on horse-back, will ride most tyrannically on the backs of others, because never made to bite on the Bridle. Did not wise providence in great mercy to their Souls, by breaking a Leg or an Arm, break their Hearts, the Earth were not able to bear some proud, impotent, insulting Rufflers. Wise, and wary, and well-advised persons remember that

*Eccl.* 10.  
7.

Matthias  
*Hist Rom.*  
p. 263. Ex  
*Agathia*,  
l. 4. *Goth.*  
*Eccl.*

that the Wheel is alway turning, and that they who have been low may below again. *Solomon* had seen Servants on Horse-back, and Princes walk on foot upon the Earth. *Bajazet* was a mighty Emperor, commanding a great and puissant Army in the morning, and shut in an Iron Cage by night. And *Valerian* the Roman Prince that ruled from *Euphrates* to the *Atlantick* Ocean, was made a Foot-stool for *Sapor* King of *Persia* to ascend on Horse-back, and at last had his Skin flead off, and his Body seasoned with Salt, and perish'd miserably. Let none boast of to-morrow, for who knows what bloudy Rain may follow upon a red evening. It hath been reported, that a Learned Doctor of *Oxford* hung up his Leathern Breeches in his Study for a Memorial to Visitors of his mean Original. The truth I avouch not, but History tells us of *Agathocles*, who arose from a Potter to be King of *Sicily*, and would be served in no other Plate at his Table but Earthen Ware, to mind him of his former drudgery. 'Twere well if some

some would remember whose Shoos they have cleaned, whose Coals they have carried, and whose Money they have borrowed, and deal gratefully with their Creditors, as the good Lord *Cromwel* did by the *Florentine* Merchant in the time of *Henry* the 8th, when *Woolfy* like a Butcher forgot the King his Master. 'Twas otherwise with Holy *David*, who being in Kingly dignity, graciously calls to mind his following the Ewes great with young, when now feeding the Sheep of *Israel*. His Golden Scepter points at his Wooden Hook, and he plays the old Lessons of his Oaten Pipe upon his *Algum* Harp, and spreads his *Bethlehem* Tent within his Marble Palace on Mount *Zion*.

Fox Mar-  
tyrol. vol.

Pf. 78.71.

There be profound Mysteries of Mercy in the deep of Affliction, and golden Oar is often dug from the dark Caves of restraint, and great deliverances slide into us upon the streams of Sorrow. God sometimes sets our Corn-fields on fire, to enlighten our path to himself. Storms in the Voyage to *Tarsus* drive *Jonah* quite

2 *Sim.* 14.  
30.

quite back to *Nineveh*. He shuts our Shops, that we may open our Souls to him. Many break and are undone here, that they may be made for ever. A crack'd credit heals a Shipwreck'd Conscience. Their Coin is melted by a *London* Fire, that the Heart may not trust in uncertain Riches ; and a melted Heart is more worth than a Kingdom of *Bullion*. Naked *Job* when scraping his Boils on the Dunghill, was clad with the rich Array of Humility, and his Ruby Botches glittered with patience , and became a more honourable Person than in Purple among the Elders at the Gate of *Asia*. Earthly Riches take wings and fly up to Heaven to receive a new disposal, and Heavenly Riches fly down and make a happy change. When poor and fordid Spirits are lifted up by a yellow Muckhill , God is pleased to sink their Ships by a south-west wind, that they may learn in their old Age to swim naked to the Rock of Ages. When Estates flow into mens Chests, and their affections ebb from God ; if good in the main , no wonder if shortly

Pro. 23. 5.

J. 4. 6.

shortly their Ears tingle with a rousing Hurrican, and a Moth of envy & reproach eat up their credit, and a Worm sent to gnaw at the Root of their Substance. Many blustering Storms split carnal hopes, that in broken planks of mercy they may recover the port of happiness.

The Paths of Mercy are wonderfully intricate, that we may study and learn to discry the windings of Providence. God led his people by a right or straight way, says *David*, but in a very crooked and winding way according to the Stations set down by *Moses*. The cloudy Pillar gave them many a weary turn to chastize their crooked hearts. Their Journey took them up 40 years, which might have been performed in passing over but 92 Miles from the Border of *Egypt* to the Southern City of *Canaan*: For *Pelusium* or *Sin* in the Land of *Sinim*, the last City of *Egypt*, was distant but 92 Miles from *Rhinocurura* or *Nahalmizraim*, the first City of *Canaan*, on the brook in the South of *Simeons* Tribe, called the River of *Egypt* in Scripture; as appears

3.

Ps. 107. 7

Is. 27. 12.

appears

appears by the Itinerary of *Antonine* the Emperour, which at 10 Miles a day, considering so vast a multitude, makes but 9 days journey to arrive at the Land of Promise. Yet in what vast wandrings to and fro in that howling Wilderness did they rowl about? Four several times they were commanded to turn about.

First, from *Etham* to *Pihahiroth*. Secondly, from Mount *Horeb* to the Mount of the *Amorites*. Thirdly, from *Zinkadesi* by the *Amorite* Mountains, quite back again to the Red Sea. And Fourthly, from the Red Sea northward again; besides other Special Turns according to the various Stations in the Wilderness to bear their Iniquities, and know Gods Breach of Promise, which though failing to them that believed not, and so first brake with him; yet was fulfilled to a tittle with their Children, whom the murmuring Fathers had consigned to be a prey in the Desert. The posterity of those Repiners were taught better manners by the Briars and Thorns of *Sinai*. We never carve well for our selves,

*Exod.* 14.

2.

*Numb.* 33.

7.

*Numb.* 14.

25.

*Deut.* 1.

40.

*Deut.* 2. 3.

*Numb.* 14.

34.

selves, when we snuff at the portion cut out to us by the Hand of God. The way to our old Lovers is hedg'd up with merciful thorns, to turn us into the right way to the new *Jerusalem*. *Austin* says of his Mother *Austin*. *Monica*; She had learn'd the Lesson *Confes. 1. 9.* of a Vertuous Wife, not to resist<sup>c. 9.</sup> her offended Husband, [*Non tantum facto, sed ne verbo quidem,*] Not by an unseemly word, much less in carriages. How much more obsequious behaviour owe we to the Father of our Spirits, that we may live in his love; and to that Heavenly Husband of all gracious and meek Souls, to gain his delight in our persons by relembling himself? *Then out of seeming discouragements we may* *12. 3.* *draw real and experienced comforts, and out of the deep Wells of trouble the Waters of Salvation and Joy.* As the Woman of *Canaan* by our Lords calling her a Dog to try her Faith, proved her self to be one of the lost Sheep of the true *Israel*, which he came down to find.

We must behave and quiet ourselves like weaned Children under all *P. 131. 2.*

F

the

No. 12.  
12.

the tossings and tumblings of their Mothers. Holy contentation and lowliness of Spirit must hush all the proud whisperings of our minds in the hour of Trial, till we become like little Children, if we would enter the Kingdom of Heaven. *Jacob* served for a Wife, and for a Wife kept Sheep in Aram, says the Prophet; though by an unkind brother was frightened thither, and by an hard Uncle was hurried back, by untoward Children forced from *Shechem*, and by a threatening famine compelled into *Egypt*; and all to this end, that God might nourish the People of *Shem* in the Land of *Ham*, to prepare them for the Milk and Honey of the Land of *Canaan*, at that time the possession of *Ham's* Posterity.

4.

Job 25.6.

God glorifies many an Attribute in one single Mercy, and teaches us to pry into every one, and to gaze upon the Lustre and Tapestry-work of all his Mercies. Though God is never the holier or wiser, more powerful or just, by our glorifying his Name; yet 'tis our duty and his tribute, our homage and his condescend-



descending favour to accept it. The  
 3 glorious persons did glorifie each  
 other before all worlds, and do still.  
 The Son was always rejoycing before *Prov. 8.*  
 the Father. The Son prays, *Father* 30.  
*glorifie thy Name*; and a Voice from *Job. 12.*  
 Heaven answers, *I have both glorified* 28.  
*it, and will glorifie it again*: And  
 the Son prays, *That the Father would* *Job. 17. 5.*  
*glorifie him with that Glory which he*  
*had with him before the World was.*  
 And speaking of the Holy Spirit, he  
 saith, *He shall glorifie me*; yet he is *Joh. 16.*  
 pleased to set forth his Name, that 14.  
 we should ascribe the Honour due  
 to it. *He that offers praise glorifies* *Pf. 29. 2.*  
*him.* To this end ought we to ob- *Pf. 50. 23.*  
 serve what *wisdom* shines in con-  
 trivement, what *power* in manage-  
 ment against all opposition, and what  
*mercy* in finishing and landing such a  
 Favour in our Bosoms. So that when  
 we little dream such an Affair can  
 come to pass, it suddenly surprizes  
 us with admiration and astonishment,  
 by unspeakable *Mazes* and winding  
*Labyrinths* without our trouble; that  
 as we now *stand* still and see his Sal-  
 vation, so we may all our lives *see*  
 still

Ruth 3.18.

Oh! for faith to believe  
thus.

still and solace our Spirits with the curious Embroidery of Divine Providence. We may say as *Naomy* to *Ruth* about *Boaz*, *Sit still, for the man will not be at rest till he finish the thing this day.* Resignation of our concerns to the Willdom of God should cure all anxious and querulous thoughts about Events and Issues. If God design such a Mercy, all the Powers on Earth cannot hinder it; and if it be against his secret Will, all the Princes on Earth cannot further it. Yea, if never so near to attainment, yet a trifling surmise shall blast it. Follow the conduct of Providence by the Lamp of the Word, and this *Ariadnes's* Thread will lead through all secret and dark turnings, into the pleasant Fields of Enjoyment. This consideration, as it should stay our Spirits in reference to all outward Mercies, so more especially as to eternal. Where Election hath pitch'd an eye of Love, the Hand of Mercy will certainly guide to Heaven. If an elect Vessel could be imagined to be in the centre of the Earth, the very Bowels of the Earth

Earth should open, and a Golden Chain of Mercy be let down to draw up that Soul into the Centre of Heaven. I knew a Holy man, Mr. *Christopher Hewling*, who living in a profane Village in the Forest of *Dean*, had a Godly Minister sent thither on purpose to convert him, as that Reverend person profess himself: For he was there but a little time, I think about a year; and as soon as my Friend was converted, the profane people rose up against his Ministry, and chased him away. Not unlike a more glorious Instance of our blessed Lord, who (the Spirit of God *Joh 4. 4* says) must needs go through the Province of *Samaria*, that he might convert the poor old Woman of *Sychar* or *Shechem* at the Well of *Jacob*. How should we admire God, who is often pleased to go out of the ordinary way of Providence, to bring some into the way of Paradise!

Meditation must sweeten our thoughts of God, by pondering on his Mercy, and what special goodness is wrapt up in every divine kindness. The circumstances of time and

Gen. 22.

14.

Ps. 73. 2.

v. 24.

Ps. 66. 11.

12.

1 K. 19. 6.

place, the methods, the means, the straits and exigencies, the persons, and speeches, and thoughts, of heart are transcendent in contributing to, and producing of admirable ends and issues. *In the Mount will the Lord be seen.* When the Psalmist's Feet had well nigh slipped, yet was continually with God, and held by the right hand of his Counsel till received to glory. He brings us into the Net, causeth men to ride over our heads, and carries us through fire and water into a wealthy place. When the Oil scarce wets the bottom of the Cruse, and the Meal spent from the Barrel, then comes the Prophet with a Miracle. When *Elijah* was faint under a Tree at *Rithmah*, then comes the Angel and bakes a Cake for him with Juniper Coals while yet asleep, and awakes him to eat it. When *Moses* lay crying in a Cage of Bulrushes upon the River *Nile*, instead of a Crocodile to devour him comes the Daughter of *Pharaoh* to relieve him, and nurse him up for a King; nay to pay his own Mother for nursing her own Son. We should nourish

rish sweet thoughts of God, when afflictions minister sharp to Sense. We may be nourish'd by the Meat from the Eater, and suck Honey from Flowers that grow on Thorns. God hath ordained varieties and successions in all. The Night, the Storms, the Winters and Wildernels of a Saint, shall end in a glorious Sunshine day, and an everlasting Summer in Heaven; that so in the midst of all anxious & perplexing thoughts within us thy Comforts may delight our souls. It's a double word or a quadrate-root in the *Hebrew*, and signifies to play or sport with delight and excessive Joy, and is used by the Prophet *Esay* to note the exuberant felicity of the Church in the later days, when she shall be dandled and danced over and over upon the knees of prosperity and mercy. *ps. 94. 19.*

uyuw

*Is. 66. 12.*

6.

The aims and ends of God should be eyed in every providence. *Sennacharib* was sent to correct and not destroy his people; howbeit he meant not so, but to cut off Nations not a few. *Stay*, says the Lord, shall the *Ax* boast against the *Hewer*, and

*Is. 10. 7.*

18.

F 4

the

25.

the Saw shake against the Handler?  
 Let the Staff know it self to be but wood.  
 For yet a very little while and mine  
 indignation against Jerusalem shall  
 cease, and mine anger shall end in the  
 destruction of Nineveh and Babylon.  
 When men determine, they must ask  
 leave of God, or else they shall suck  
 the Venome of the Cockatrice Eggs  
 which themselves have laid. Like  
 that infamous Pope, who was him-  
 self poysoned with the same wine he  
 had prepared for his Cardinals. Jo-  
 seph's Brethren meant his ruine, but  
 God meant it for good to save much  
 people alive, to nourish his Father just  
 17 years in Egypt, the same num-  
 ber that he was nourish'd by his Fa-  
 ther in Canaan, and to lay the foun-  
 dation of a People that should be the  
 ruine of Egypts Armies. Rest in  
 the Lord, and wait patiently for him,  
 and he shall bring forth thy Righteous-  
 ness as the light, and thy Judgement  
 as the noon day. Ye have heard of the  
 patience of Job, and seen the end of  
 the Lord; he is very pitiful and of  
 tender mercy. Although my house be  
 not so with God, says David; yet he  
 hath

Baleus in  
Alexand.

6. p. 435.

Gen. 50.  
20.Ps. 37. 6.  
7.

Jam. 5. 11.

2 Sam. 23.  
5.

*hath made with me an Everlasting Covenant, ordered in all things and sure.*  
Let's finish this Chapter with some Inferences.

The Anatomy of former Mercies puts an Argument in the mouth of Prayer, a Glass to the Eye of Faith, and a Harp in the Hand of Thankfulness. Who so knows and considers he is worthy of nothing, will be meek and sweetly satisfied with every dispensation of God. *Seek the Lord all ye meek of the Earth.* A meek Spirit is of a praying and thankful frame. I.

Holy contentation is the Fruit that grows upon the Tree of Observation of foregoing Providences. All former storms have issued in spiritual calms. When the Disciples Ship was full of Waves, Christ comes and treads the boisterous billows into a smooth plain under the Foot of his Command. Who can divine what infinite wisdom is doing? who knows what errand a flight of Snow, or a clap of Thunder, or a shower of Rain, is sent upon? When a Gentleman once riding furiously was stopt by a terrible storm, and forced into a 2.

Smith's Shop; demanding of him, for what particular use some of his mechanick Tools might serve? He replies in a chaff, He knew not: Then says the good man, *How much less can you tell for what ends the wise God may send this forcible Rain from the*

*Judg. 5. Clouds! A Lion was once forced*  
*21. into a Pit by Snow, and perhaps many a life saved, and the valour of*

*1 Sam. 12. Benajah tried and proved. Samuel*  
*10. obtained a Victory upon the Philistines by thunder. Great Rains from*  
*2 Sam. 23. Heaven overflowed the Banks of Ki-*  
*20. shin, and swept away the Canaanites into the Gulf of Destruction.*

3. Experiences of the presidents in former conducts teach a Saint not to ask riches, preferment, or health, or success, or any outward mercy with an impotent and impetuous Spirit; but with submission to, and consistency with the love and good pleasure of God. Say upon thy knees, *Blessed Lord, I beg to have, and see, and taste thy love in every mercy.* Nay, to discern that every cross is the fruit of fatherly Love, and every deliverance sweetned by the straits and pref-



pressures which turn the answer of prayer into an experience to fortifie faith. If then we are instructed by former escapes to carry our Cross to *Golgotha* with our Lord and *Simon*, we shall certainly rise from Mount *Olivet* to a Crown in Heaven.

---

CHAP. X.

*Repentance of Secret and Sudden Sins.*

THE Divine Visitation, by secret, sudden, and unexpected Mercies, lays strong Bonds and Obligations upon us to repentance and watchfulness against secret sins. They are always in the light of Gods countenance to discern, and ought to be in the light of our Conscience to prevent. *David* sets a president to hide the word within our Hearts, to preserve from hidden offences. Set up the strict Judicature of Conscience upon heart inquiries, to testifie both thy

*Pf.* 90.8.

*Pf.* 119.

11.

Pr. 15. 15.

Pr. 15. 13.

Fr. 17. 22.

thy sincerity and gratitude. He that always makes conscience of secret duties and secret sins, is a sound and sincere Christian. A good conscience is a continual feast, and makes a cheerful Christian: And a cheerful heart does good like a Medicine, and places a man in a Paradise of peace and delight. One of the most dreadful roarings in Hell will most probably flow from the neglect of the warning voice of conscience upon earth. That's the *Salamander* which lives in perpetual Flames, and stings like a Scorpion both with head and tayl; looking backward upon ill-spent life, scorning the rebukes within, and forward upon endless and remedyless misery. What makes men so fearful here at the noise and alarm of any temporal judgment without, but guilt within? As *Juvenal* mourned over the Varlets of *Rome* in hisd ays,

*Hi sunt qui tripidant & ad omnia fulgura pallem  
Cum tonat, examines primo quoq; murmure cali.*

At every flash of lightning they wax pale,  
When distant thunder rumbles villains quail.

O happy Man that makes peace  
betimes

betimes with that inward Vice-roy, before the thunderbolt overthrows the luxurious Table, and strike the Cup out of his Hand, as it did to *Nero*! Obey the faithful counsel of Conscience now, and he'll prove a faithful friend at death and judgment. Let him be thy present Counsellor, and he'll be thy future Comforter. He that's sound at Coar needs fear no searching. Whoso hath judg'd himself already, may with peace and comfort expect the judgment to come. Upon sincere scrutiny of thine own Spirit, thou mayest with some Holy Confidence lift up that gracious Prayer, *Lord search and try me, and cleanse me from secret sins.* In the close, renew holy covenants, purposes, and resolutions with God, and in the might of his glorious power to perform. If thou find thy heart thus sincerely engaged in the Court of Conscience, to condemn and arraign thy self, to ponder and consider thy ways; hence will arise a Fountain of unfeigned repentance under the Threshold of this Tribunal, as in *Ezekiels Vision*:  
hence

Sueton.  
lib.5.c.48.  
Commer-  
tar. Schild.

1 Cor. 11.  
31.

ps. 139.  
23.

Ez. 19.12.

Col. 1.11.

hence thou mayest conclude that thy sins are pardoned; and a Christian may surely know it by these Signs.

1. 1. If after deep Humiliation and serious care of Holiness the Soul find some inward relish, and some lively sweetness from the Hope of Pardon.
2. 2. If he finds that the Spirit of God infuses some sweet inclinations to lay hold of the Covenant founded in Christ, and closes with him on Gospel-foundations; that is, the meer grace and mercy of God in Christ to lost Sinners coming weary and heavy laden to his Throne: That man is in the happiest condition in the whole world. The consequence will shine out most illustriously when God shall heal iniquity graciously, by pouring peace into the Conscience, and subdue iniquity victoriously, that no sin shall have dominion over him.

*Pf.* 103.1.

*Mic.* 7.19.

*Pf.* 19.12.

Secret tears for secret sins are an excellent sign of an Holy Heart, and a Healing Balsam for broken Spirits. God well understands the Language of half words interrupted with sighs, and interprets them as the Steems and

and breathings of a broken Heart.

*My groaning, says David, is not hid* *Pf. 38.9.*  
*from thee.* And as all our foolishness *Pf. 69. 5.*  
 is before him to cover it, so is all *Pf. 69. 6.*  
*20.*

our heaviness to ease it; and therefore  
 shall our Souls praise and please him  
 more than a Bullock with young *Bochart.*  
 Horns and Hoofs upon his Altar. *de animal.*  
 Holy mourning keeps out carnal *vol. 1. col.*  
 sorrow, and produces spiritual Joy. *944.*

It stirs up the Heart of a Saint to beg  
 preventing grace, which no false  
 heart can perform without secret re-  
 serves. This inward sorrow prevents  
 open shame. God will never give  
 up such a soul to be trampled on by  
 spiritual Enemies, who are already  
 humbled by themselves. In Saints  
 humiliation there's a door opened for  
 secret hope, because of the precious  
 promises that are plighted to it, and  
 especially of preventing future Sin *Fam. 4. 6.*  
 by strengthening grace. For as the  
 Love of God is the Fountain of all true  
 repentance, so 'tis the attractive of  
 more incomes of divine Love to the  
 Soul. According to our Love so is  
 our Faith and Trust in God, and ac-  
 cording to our trust such is our free-  
 dom

dom at the Throne of Grace. Trust  
 Pf. 62. 8. in him, and pour out your hearts be-  
 fore him, pour them out like water  
 in joyful tears. For when the stone  
 in the heart is melted by mercy, the  
 eyes will issue like a fountain of  
 tears. Ἀγαθοὶ δὲ αἰεὶ δάκρυα ἔχουσιν,  
 Good men have melting Spirits. 'Tis  
 Ezek. 36. a branch of the Covenant, and a fruit  
 26. of the effusion of the Spirit of Grace.  
 It's asserted by the Learned in Chy-  
 mistry, that no *Menstruums* are so  
 powerful as Sulfureous and Oily Li-  
 quors to melt down the hardest Mi-  
 nerals: To be sure there's nothing  
 like the Oil of Mercy so potent a  
 Solvent for an Iron Heart.

A true Holy Soul takes up his  
 time within, and begs the presence  
 and assistance of the Spirit: He prin-  
 cipally labours at inward corrupti-  
 ons, to hack down that cursed thorn  
 and stub it up by the Roots. He  
 judges himself for secret iniquities,  
 because God being a Spirit, has a  
 special eye upon the frame of Spirits.  
 Not the issues of the Tongue and  
 vaunting of High Attainments is  
 pleasing in his Sight, but the Spirit-  
 tual

tual issues of a humble Heart. God abhors that person who wallows in hearts defilements, and much more if he has a Golden Tongue tipt with Hypocritical Eloquence. The numbers of heart sins as to their kinds, are many; as to their acts innumerable. Yet an *Israelite* indeed is continually bending his Bow, and shooting forked Arrows into their bowels. Such are inward anger, pride, envy, revenge, earthiness, sloth of Spirit, security, unthankfulness, unpreparings of heart for Holy Communion, and the like. I might spread forth the odiousness of some of these inward Sins, and lay open the sources and springs of many outward enormities, which break out into the life, but shall surrender that Province to Moral Philosophy, or rather the Divine *Ethicks* of *Solomon*, to cure these inward corruptions; and advise all Christians to beware of the first motions and conceptions of the Heart, to set a guard against sudden Temptations, and to startle at the first occasions to sin.

A

Occasions.

ps. 106.  
33.

A gracious person may be surprised and fall suddenly among Thieves that lurk behind the Bushes. Nay, very holy men, unless wonderful wary, may be quickly tript up by sudden Questions and unexpected Emergencies. Who knows the subtilty of sin, and the deceitfulness of his own heart? Take heed of answering quickly, and send up sudden Ejaculations to Heaven before you reply to a weighty and doubtful motion. *Abraham* fell twice in the case of *Sarah*. *Moses* spake unadvisedly with his Lips at the Waters of *Meribah*. *Asa* was too quick with the Prophet; and *Jonah* was inflamed by sudden anger when the Sun scorch'd his head, and the Worm his Gourd; fretful passion burnt his heart into adust choler. Good *Hezekiah* was suddenly lifted up after a humbling sickness: And holy *Josiah* was too precipitant in the case of *Pharaoh Nechob*. Slippery places may fling up the heels of great Gyants, and little tentations may overthrow well-grown Christians. A sudden short Gust in a chopping Sea may over-  
set



Set a stately Ship when all her Top-Gallants are out, if not very well Ballasted.

Strength of grace and powerful assistance are known by sudden onsets. To save credit, or stop a loss, or divert an inquisitive temper, puts many a good heart to a venture. If God withdraw, and guards be asleep, we may be blown down by the breath of a Gilly Maid: As poor *Peter* fell sorely, and broke his face upon the Pavement in *Cajaphas's* Hall. They do ill that put snaring questions and interrogatories; but they do worse who watch not a trapping tongue. Deliver a Saint from sudden exigencies, and he'll do well enough ordinarily as to any deliberate sin. Our Mother *Eve* was catch'd by a question, lost a whole Paradise of Fruit trees by a tempting Apple. *David* by an enchanting glance at *Jerusalem* kindled a flame, which had almost blown up his Kingdom: And what straits he was in at *Maon*, and *Engedi*, and *Ziglag*, his trembling Harp does tune it in mournful ditties. Had not *Joseph* been strongly supported, his  
black

black *Egyptian* Mistrefs had smuttred his Soul and slain his chastity. We are too ready for sudden fear to joyn issue, and betray our Souls before we can recover our Spirits.

- Pr.* 28.14. Blessed is the Man who feareth always, and treads gently that he may walk securely. Can a man take Fire in his bosom and not be burnt? Take heed of sparks, to avoid flames. Beg pardoning grace for former slips; renewing, strengthening, and preventing grace against future invasions. Take heed of security after prosperous victories. *Cyrus* the *Persian*, and *Harold* the *Saxon*, lost their lives in a new Battel after a late Victory. Upon great success found your Trumpets in the Valley of Humility. God never seals assurance upon a proud Spirit; he looks smilingly on the humble, and the contrite Soul that trembles at his word. Maintain secret communion, and heavenly strength will maintain your ground. The brighter the light of communion shines into the Soul, the clearer will a Saint see into the dark corners of a filthy heart, and keep his

*If.* 66.2.

his garments pure, and wash off his daily spots in the Laver of repentance. Every prayer must have its sighs, because every day we contract some blemishes. Delay estranges God, and makes a Spot to sink the deeper.

*Asclepiades* the great Physician of *Bithynia* said, It was the Doctors duty, [*Ut tutò, celeriter, & jucunde* Cels. de  
curet,] To cure his Patients safely, r. med. l. 3.  
suddenly, and pleasantly. *Celsus* adds, c. 4.  
[*Ferè periculosum est nimium, & festinatio, & voluptas;*] That haste and pleasantness are mostly dangerous. Repentance, if sound, is never too swift; and the more bitter its potion, the more pleasant in Issue. Repentance that's hurried must be repented over. Much filth requires soaking showers. To set a Bone too hastily, may induce a *Callus*, and doubles the sorrow to break it again for a right placing. Be not earnest in time of affliction to use inordinate means to speed deliverance. *Jacob* was too nimble in bending his Knees for his Fathers Blessing, it cost him 20 years exile, and a shrunk Sinew before he ob-

132      The Pilgrims      Chap. X.  
obtained it fully from the Angel. Stay Gods time, and the Mercy will ripen more kindly. Somer Fruit will rot before Winter, and such as are green gathered are windy and griping. Beasts that struggle in the Net are more intangled, and impatient Birds by fluttering in the Twigs, Birdlime all their Feathers and stick the faster. It's no wisdom to eat the Iron Bars with *Aqua fortis*, and break Prison unadvisedly; he may leap to the Neck in the Castle-ditch and sink in the Mire, or bruise his Bones in the Foundation-jettings for an Almanack in his old Age. Though *David* found some marrow in his vexed Bones, yet upon change of weather the aches brought Sin to remembrance. Our troubles will end more auspiciously when Angels are sent from Heaven to open the Iron Gate as they did to *Peter*, and lead him to the house of prayer. Thou mayest know when God intends a Salvation, the Shackles will fall off easily, and the Gates will fly open at night; and strange opportunities shall set thee in the Churches State, who was like  
like

*Pf. 6. 2.*

*Pf. 126. 1.*

like them that dream, when God  
turn'd her captivity like streams in  
the Sandy South.

Let every gracious Soul wipe off  
his sliding Tears with the hand of  
Hope. *Though his Sins have seem'd* Rev. 18. 5.  
Ps. 56. 8.  
Ps. 108. 4.  
*to reach to Heaven, yet his repentant*  
*tricklings are laid up in bottles with-*  
*in the Heavens, and the Divine*  
*Mercies are infinitely above the Hea-*  
*vens of Heavens.* Let thy grateful  
returns kneel before the Throne of  
of Grace in secret firm Resoluti-  
ons against Secret Sins, to prevent  
them, for the Honour of his Holy  
Name, who now lades us with Se-  
cret, and will crown us with Open,  
Mercies.

---

## CHAP.

## CHAP. XI.

*The Leniment or Mitigation of Sorrows by pondering on Sudden Mercies, and the Sanctified Fruit of Afflictions.*

HOW brittle and uncertain is the State of all things? nothing under the Sun that's constant and permanent. What various Events confound the Counsels of the deepest Politicians, every Age demonstrates. Confidence of future prosperity, because a man stands upon the Pinnacle of honour, is a token of the extremity of Folly. Between the highest fortune and the darkest Gulf of misery, a day sometimes does not intervene. *Belshazzar* carousing in the Temple of *Belus* with the captive Flagons of *Jerusalem* in the day time, was the very next night found drinking off a deadly Cup mixt with his own blood. He that stands on the top of the Wheel may justly fear a whirling pre-

*Dan. 5. 30.*  
*Xenoph.*  
*Cyrodad.*  
*l. 7.*

precipice. Physicians observe, That persons in the height of health are often nighest to some dangerous sickness, and need preventing Physick; while such as are in a recovering state are a great deal safer. When the Sun is in his Meridian Glory, then he begins to decline, and after the darkest time of night the morning Star begins to glitter out of the East. Sudden vicissitudes ought to render men cautious, and let the proudest *Nimrods* take heed of being imperious. When Gales are very benign to the Sail, yet the Keel of a Ship may be near sharp Rocks and swallowing Quick-sands.

What's matter of caution in prosperity, should be comfort in adversity. *Qui jacet in fovea non habet unde cadat*, One fallen to the ground has no further to fall; his next turn is to rise. Former experiences of Gods wonderful Mercies in wonderful straits should stay and erect the Spirit in hope of future deliverance. The Lion and the Bear comforted *David* against *Goliath*. Re-1 Sam. 17.  
 ceits of former sudden Mercies may 34.

G

obviate

Virgil.

Phil. 1. 29.

Hos. 6. 1.

Arnold. f.

305. b.

de simpl. c.

426.

obviate our present Sorrows, and heal the breaches of sudden Afflictions; especially when we consider them as Tryals of Patience, Whetstones of Fortitude, and Preparations for Service. Every Storm escaped adds to the prudent Mariner dexterous skill to work his Vessel in succeeding Tempests. The Memory of *Evasion* in the *Adriatick* Sea, fortifies his Spirit to hope a better issue in the *Atlantick* Ocean. [*O passi graviora, dabit Deus his quoque finem;*] We have born greater brunts, and God may give a happy event to these. 'Tis truest of a Saint, all whose Storms do but hasten him to, and land him in Heaven at last. Mean while all his sufferings are Heavenly Gifts, and all his troubles are sanctified in order to a *Halcyon* Calm. If God smites, 'tis with a healing hand, and when he casts down he revives us again. It's said by *Arnoldus* that famous Physician of *Villa Nova* near *Barcelone*, that an Incision with a Golden Knife never swells. And *Serapion* asserts, that Cauterics made with Gold raise no bladders, and



and are quicklier cured. The most cutting afflictions do but let out heart corruptions, and the Instrument it self brings a present cure. When God brings his People out of the Furnace, the dross is lost in fumes or in the Cople, and their persons come out shining like pure Gold, and God will say of them, *It is my Golden people refined by the fire of affliction.* They are like the *Bononian Stone*, that after calcination in the fire shines in the darkeſt night: Or like that wonderful Diamond mentioned by the honourable Mr. Boyle, which being briskly rubb'd, would send forth a glimmering light almost like a Glow-worm. The Graces of Saints are never more reſplendent than in times of adverſity, and their ſucceeding growth is moſt apparent. Huſbandmen ſay, that Thunder ſhowers make Graſs to grow that we may almoſt ſee it; by the ſulfureous Rain and the Sunſhine following it ſhoots amain. Let's beware of a lowring Spirit, when clouds of affliction gather, which drop fatneſs into the Soul. Thoſe Sinners are moſt health-

Zech. 13.

9. Poterius,

p. Boyle of Colours, p.

413. and

415.

Ps. 55. 11.

ful that have many *Aprils*, and the ground most fertile that drinks in the later as well as former rain. Let afflicted persons remember, that continual Sunshine scorches a Land into barrenness; and many a good Soul looses much of its verdure and greenness by fair weather; and that our Heavenly Father always takes his Rod into the hand of Love, and when he whips his dear Children, 'tis with Twigs cut from the Balsam-Tree of *Judea*, though it smart and wheal, yet it quickly cures. If the North wind blow boisterous and bleak, it makes a Saint to keep his Garments close that men see not his shame; and besides, it may turn in a moment. Numerous instances occur of sudden troubles, and of as sudden escapes. Every Church and Nation, every Age and Person, ring aloud these changes. Some hints of happy Evasions in deplored cases in Physick may succour hope in like Distresses.

Arnold.  
f. 343. b.

A Patient having taken a Decoction of Liquorish, &c. vomits it with a fright; but upon search, the unwash'd

wash'd strainer was found to have been newly used with *Hellebor*, and the scare was over. Another having drunk up a decoction of Maiden-hair, vomited very terribly. To satisfie the Physician upon strict inquiry where 'twas gathered, the Attendants found the Carcase of a Toad just by the place where it grew. A third had almost lost his Eyes by an Ointment administred to preserve them, received answer ; that the Preparer had powdered much Verdegrees the day before, part whereof was casually mixt with it. A fourth labouring under a Flux, and no Medicine prevailing, the Physician found out he used Water from a Cistern newly plaistered. The last to be named was deep in a Hectick, and lay in a new whited Chamber, and grew worse till removed. To warn Physicians and Patients to be careful what persons they imploy in preparing Medicines, and what Ingredients they use, and what Circumstances may attend. Upon such twine threads hangs the Life of Man, and  
G 3 by

by directing providence many sudden and notable escapes.

Arnold. f.  
28. b.

'Tis related of one so struck with fear in a Dream, that his Hair turn'd gray. Of another under the Duke of *Alva's* Tyranny (as I remember) who was all white in one night under fear of Execution. And another being lame at worship in a Church, the Popish Soldiers rushing in to murder, forgetting his Crutches, ran away; and his Spirits being briskly agitated by the fright, received the perfect use of his Limbs. Sudden unexpected deliverances drop down from Heaven. When *Daniel* was letting down into the Den, the Angel flew down faster and stopt the Lions Mouths before the Prophet came to the bottom. Sometimes Holy Persons are not presently and fully delivered, yet meet with sustaining help. Our blessed Saviour, though not delivered from the Cross, and its Issue till the Resurrection; yet while he fainted under its weight in the dolorous way, met providentially with *Simon* of *Cyrene* to aid him; and inward support to strengthen his Spirits.

Spirits. O happy *Simon*! How often might Christ from Heaven help him afterward to bear his Cross upon Earth. To the upright rises light in darkness, a beam in obscurity. *Suddenly, like the Vision in a mountain of Thickets and Brambles.* When *Abraham's* Knife was up, the Angel's Arm came down, and ventures the gashing of his hand to save the cutting of *Isaac's* Throat. *Jeremy* is cast into a miry Dungeon by some of the Courtiers, another Courtier suddenly helps him out. *Jonah* in a stormy Sea was cast into a Whales Belly, and by a sudden storm in the Whales stomach was cast out upon dry Land. The Children of *Israel* stood crying and roaring upon one shore, and in a few hours were dancing and singing upon the other shore of the Red Sea. *David* weeps at *Ziglag* till he could weep no more, and then tires himself after *Amalick*, overtakes, overcomes, overturns, and gets such a noble Spoil, that he who even now was but a needy Captain of a few Outlaws, sends rich presents to his Friends, taken from the Lords.

Enemies. So that he who had spent his tears in Sorrow, finds a new rivulet of tears streaming for joy. *Thou hast turned our morning into dancing, and we became like men that dream.*  
 Ps. 30. 11. *When thou turnedst our captivity in Negeb, the barren sandy Desert in the South of Judah.*  
 Ps. 126. 2.

Rev. 12. 1. The Churches State in this life is mixt, while under the Moon 'tis changeable; but when clothed with the Sun in *John's* Vision, she will be illustrious, and tread the Moon under her Feet.

The Church has a time to sing the Song of the Lamb more melodiously than the Song of *Moses*. *Moses* his Song was a mixt Song; there were *Amorites* to conquer after the *Egyptians* were sunk in the Mighty Waters. After songs of deliverance come the bitter waters of *Marah* and new Elegies. The Church sings that Song upon Earth, but this Song of the Lamb in Heaven, where no more troubles.

Rev. 4. 6. The Church in Apostolical times had a Sea of Glass as clear as Chrystal, wherein to see their faces and wash

wash their spots : In Antichristian<sup>15. 2.</sup>  
times of persecution, a Sea of Glasse<sup>21. 1.</sup>  
mingled with Fire. They enjoyed  
pure worship, but attended with fiery  
tryals. But in her Heavenly state  
there shall be Sea no more. A State  
of perfection needs no more washings  
for communion in glory.

Here God wisely mingles comforts  
and crosses to keep us in a holy  
awe of sin, and to encourage us in  
spiritual Services. We contract much  
dust and soyl from worldly company,  
and need washing and purging every  
day, whereby to save our selves from  
this untoward Generation. *Israel* *Act. 2. 45.*  
had lain among the pots in *Egypt*, and  
needed scouring in the Wilderness,  
that the Thorns of *Sinai* might fetch  
the Onions of *Egypt* out of their  
squeazy stomachs. Nay, Gods people  
enjoy not only successive, but tem-  
porary mixtures : For in the midst  
of sorrows arises spiritual joy to sup-  
port and quicken, and in times of  
prosperity are exercised with spiri-  
tual sins and heart-sorrows to hum-  
ble and keep them steddy. *Nabal*  
and *Haman* (like other wicked wret-  
ches),

ches) were either all joy or all sorrow, and by turns overwhelm'd with both; their hearts were as light as a feather, or else sunk like lead. Let's beware when satiated with mercies, lest we kick with *Jesurun*; and when we are brought to the salt waters of *Marah*, lest our embittered Spirits fret against the Holy One of *Israel*; while we proclaim our anger against instruments, let's take care that our clamours reach not the ear of God himself. Men often mask their impatience at God under colour of shooting at others miscarriages. We may grieve under afflictions, and carry our sins by prayer to Heaven for pardon, and our troubles to the Mercy-seat for relief. *I poured out*  
*Pf. 142.2. my complaint before him, says David;*  
*I shewed before him my trouble.* Mourn  
*Ezek. 7. 16.* we may, but murmur and mutter  
*If. 51.20.* we must not. Mourn like Doves  
*Songs 2. 14.* without Gall in the Clefts of the Rock, but not toss the Horn and roar like wilde Bulls in the Net, full of the fury of the Lord.

*Mic. 7. 9.* When we have mourned meekly and patiently for sin, and born the Indignation



dignation of the Lord, we may look up for mercy till he plead our cause, and execute judgment for us, and say fiducially, *God's our God*, which is often the last stroke upon *David's Harp*. Does God chuse us for his, and chuse us in the Furnace of Affliction, and refine us, but not with Silver, *non quasi argentum*, not as if we were pure Silver already before refinement, but in the midst of our dross and *faculency*, to make us bright for Temple-service; then let us take him for our gracious and watchful Refiner, and reflect his Love back again to Heaven. Chuse him before all the Angels in Heaven *Ps. 73. 25.* and the sweetest familiars on Earth, and then all afflictions will work kindly, when the Fire of Love and the Fire of Affliction melt the Soul together: and as the flaming beams of the Sun extinguish our Kitchen Fires, so the heat of Divine Love will damp and put out the sense and smart of all, and the most fiery trials here below. Let but a Saint recollect his thoughts, that there's excellent reason why God afflicts, and

as

Song 8. 6. as the waters cannot, so neither the  
fires outburn the vehement flames of

שלהבת Divine Love, called by the Wife

וְיָׁמָן Man the Flame of God. [*Succurrat  
non tantum quid patiamur, sed quid fe-*

Senec. de *cerimus.*] Remember what we have

Ira. 1. 2. done as well as suffer, said the Spa-

1. 33. nish Moralist. Compare our me-

rits and sufferings, and then our un-

worthiness and mercies together, and

we have little reason to complain,

since there is less reason why we

Lam. 3. 39. should draw a breath in the Land of  
the Living.

Mercies flow from the innate

Bowels of God, Judgment is his

11. 28. 21. strange work. Kindness flows from

the Divine Essence more naturally

than streams from a Fountain or

beams from the Sun, but sin and af-

liction is rooted in us. Justifie God

in all, and that will extinguish mur-

murs. Sometimes there's a particu-

1 Cor. 11. lar cause for affliction, which though

30. many times latent, is always just.

Lam. 3. 40. Let's search and try our ways, and

turn unto the Lord.

Ask the inward Viceroy, and he'll

tell thee. As Clocks strike clearest

in

in stormy times, so does Conscience in the hour of Judgment, though we top and clog it never so much in the fair weather of prosperity. Wouldest thou know the plain truth, hearken what thy heart condemns and smites; for in the hearing of a searching Sermon sometimes Affliction it self points at its relative sin. *Adonibezek* deprived of his Thumbs, could tell *Fulg. 1. 7.* upon his fingers the 140 Royal Thumbs which he had cut off. Is a dear Relation taken, consider thy sins both in it and toward it. *Si res angusta domi*; If poverty pinch, remember abused plenty and careless expences. Does God withdraw his shining face, it may be thou hast grieved his Spirit, and therefore he grieves thine most righteously. Hast thou cooled and quenched his Heavenly Motion, wonder not if he stop his ear at thy cries, and at length leave thee to coolness and deadness of heart. Thou art lukewarm in his cause. *Rev. 3. 16.* Grumble not at *Laodiceans* Portion to be spew'd out of his mouth. Art thou puff'd up with parts which are but gifts, Gods, not thine, re-

repine not if others prick thy swollen Bladder with the pin of infamy. Want of pity and relief to thy Brother, reaps just unkindness in time of straits. Censorious persons must run the gauntlet patiently, and a lashing Tongue needs a Launcet to let out its Salt and fiery Bloud; or may be prickt with Pins, as *Fulvia* dealt by

*Cassius l.*

47. p. 331.

d.

*Cicero.* Angry persons often meet with sturdy matches as good at fifty cuffs as themselves. It's usual for men to be measured by their own bushel, and for froward affronts to meet with divine requital, unless for sins of daily infirmity, sudden tentations and disorderly provocations from others. Then, to mourn, watch, and pray, is a Saints Armour, and go to Heaven with *Elisha*, *that which I see not teach thou me.*

*Job 34.*

33.

A gracious Soul not stung in Conscience by former miscarriage, when he sails in a Storm calmly ponders that a milder Gale may breath from the South, and better days may come: He may as suddenly be drawn out of, as cast into the pit. The rattling Hailstones may be melted by a war-

warmer Sun, and a dark thundring night may end in a bright morning to cherish his vital Spirits. [*Junge nigra candidis,*] as *Bernard*, Set black <sup>Bernard.</sup> by white, and clouds by clear, and <sup>Epist. 78.</sup> winter by spring, and remember the <sup>f. 195. b.</sup> singing of Birds will come, when <sup>Songs 2. 12.</sup> bitter and deadly Gourds are in the Pot, *Elisha* may come with a hand-<sup>2 K. 4. 44.</sup> ful of Meal and cure both taste and danger. When bitter afflictions fill a Cup to the brim, cast in the fine flower of a Sanctuary offering, and pardon will come, and mercy will fly down with silver wings and a shining countenance from Heaven; and then the ravishing sense of divine love will extinguish all discontents from earthly sorrows, Nothing can be very sharp on the back of a Saint, when Gods Love sweetens his heart. We are as we love; if worldly, then earthy love and earthly losses break an earthy heart; if holy and spiritual, then treasures, pleasures, and affections, all suit and center in Heaven. And what affliction can make him miserable, whose heart's above it? Every Saint does gradually arrive

rive to a Masculine, Heroick, Angelical Spirit.

- Rom.* 8.28. Be patient then, and things will work together wonderfully for the good of such as are called according to purpose. When we pore upon the down-end of the Cross we are ready to faint, as if it could never be pull'd up: As the *Romans* dismayed at an inauspicious *Omen*, when their Eagle Ensign could not be haled for a March. But let's consider the upper end reaches Heaven, and the same Hand that fixed it can rear and raise it at pleasure. And remember there is an appointed time for every Tryal, moneths and days, that it cannot pass: Though the
- Fer.* 5.22. Waves toss themselves yet cannot prevail, they roar yet cannot tumble beyond the Sandy Banks oppos'd by an Omnipotent Arm. *Israel* came out of *Egypt* the self same night according to the Promise of 430 years
- Exo.* 1.12. to *Abraham*. Affliction is the Churches Physick, and will certainly work *cum summa euphoria*, with great success and ease. Earthly Physicians often complain of Ineffectual purges; but

but here, stay a while, and the Event will issue happily: When affliction makes us jealous of sin, it begins; when sick of sin, when hateful to it, when holy resolutions rise against it, then it works to purpose: When we see the depth of Corruption in the Clouds of Affliction, 'tis *Rom. 5. 3.* then sanctified, and the Love of God is shed abroad in the Heart.

Afflictions are known to be sanctified when sin begins to wither, and is in part mortified. The rust is falling off, when persons begin to shine in meekness, humility, and patience, and accept correction; when discontented fumes are scattered, and the Thorns of fretfulness are burnt up. Oh how plyable and capable of gracious impressions, when the Wax is melted by the fire of trouble: Take heed then of being rough and furious again when danger's over. Ask *Pharaoh*, if this be not the fruit of a proud and hard heart?

Again, 'tis then sanctified when it whets prayer to lift up Holy Hands without wrathful revenge and despondent diffidence; when it deadens the

Gal. 6.1.

the Spirit to worldly enjoyments, and crucifies the heart to carnal vanities: When it renders us compassionate and tender-hearted, forgiving and forgetting injuries, remembering how ourselves were tempted; when it sweetens Heaven and prepares the heart for a holy departure; and while here, makes us ready for service in every good work, knowing that all shall end well with a Saint; when every tear shall be turned in an Oriental Pearl to adorn his Crown in Glory. Are such great Mercies sown in the furrows of affliction, and suddenly wax green even in the winter and under cold blasts of adversity? With what submission and expectation of issues should we behave ourselves under the hand of a Wise and Holy Father? Set Faith to work in its Heavenly Imployment of thirsting for Christ, of looking towards him, of coming to him, receiving of him, leaning upon him, casting the cares of our Souls into his Bosom, and commending our spirits into his hands: and after all in fainting times, cast not away the be-

Rev. 21.6.

Is. 45.22.

Job. 6.35.

Job. 1.12.

Songs 8.5.

4 Pet. 5.7.

Luk. 23.

46.

Heb 3.14.



beginning of your confidence, but hope to the end, since he will perfect what is begun to the Day of Christ, and confirm us to the end. From reflection upon Faith, if careful of Holiness, in due time will rise assurance by beholding our Faces in the Glass of Promise, when the Soul has been sometime nourish'd by the sincere Milk of the Word; at length it may take off the Cream of Joy and Assurance, which lies in perswading the Heart of the Love of God: So that a sound Christian may arrive to this Heavenly Pitch by discerning the true Acts of Faith, and the lively workings of it in times of troubles; by the growth of the fruits of the Spirit in times of Tentation, and a vigorous conflict against Sin, with success, and by the immediate Testimony of the Spirit of God, *witnessing with our Spirits that we are the Children of God.* Phil. 1. 8. 1 Cor. 1. 8. 1 Th. 5. 24. 1 Joh. 3. 19. Rom. 8. 16.

These things have I mentioned as preservatives of the Heart in the Clouds of many Waters, and as preparations for sudden mercies; which will season the Spirit to bear up valiantly

liantly in our present stations and qualifie for emergencies of future Joys. For when the Soul sits down quietly under hatches in a present storm, and buckles to it with an even frame, light arises suddenly, shines illustriously, and beautifies the Soul with joyful and abiding Deliverance.

Let's conclude this Chapter with a Memorable Story of Mr. *Leverton's* Escapes in his *West-India* Voyages, contracted out of the Manuscript of my good Friend Mr. *Ch. Morton*, which thirsts for light; to shew what wonderful methods God sometimes uses in bringing out of deep and amazing distresses.

This Gentleman putting to Sea from the Isle of St. *Goristopher* in a *French* Frigate commanded by Monsieur *de Voe* of *Rochel*, after a fortnights sail fell under a dead calm in the vast *Atlantick* Ocean. Victuals being almost spent, they stinted each person to 8 Spoonfuls of Pease and one pint of Water in a day; till at last they grew black with famine, and their Backs and Bellies shrunk together.

gether. Twice a day he prayed with and fed them with Spiritual Food; they hung upon his Lips with greedy attention. They had much Manna though no Corn, and streams of Hony though little Water. The *French*, though Papists, exprest their affections with briny Tears, and beating their famish'd Trunks with loud cries [*Mon Dieu, mon Dieu; My God, My God.*] Cleanness of Teeth sharpened their Appetites to the Bread of Life. At length they kept a Solemn day of Prayer, when every day was a continual Fast. Duty ended, a Lad from the Topmast-head descried a Vessel, and Heaven sent a benign Gale, which soon brought them together: She proved a *Bermudas* Merchant to their excessive joy, which took in Mr. *Leverton* with his English, supplied the *Rochellers* wants, and so they parted.

Upon conference, the chief Person in the Ship being the Governour of *Bermudas*, tells Mr. *Leverton* that that their Ship came newly from *England*, and at her arrival fell in between two Rocks. To get her off they

they took out their Guns and heavy Wares. The next Tide rises with a violent Storm, while most of the Seamen were ashore, and hurries them among the liquid Flouds, where the *French* found them, on purpose to bring deliverance at the end of prayer. After that, a fair Gale conducts them safely to *Bermudas*; where they who had embraced the Throne of Grace in their absence with Holy Hands, now embrace their Friends with happy Arms, and entertain them joyfully, who had been both carried out and brought in by Prayer.

Here we have a *French* Calm at Sea, awakened into a Breeze for a Haven Enjoyment; and an *English* Calm in Haven rouzed into a Storm for Sea-adventures, and both excited by Prayer. The *French* have a storm within the Ship, though a calm without; and the *English* have a storm without, to bring to the former a calm within. O the vehement power of Prayer that raises storms & quells the boysterous Waves at pleasure! Here's a Ship full of Provision hurried

ried out to the Main to fetch famish'd Orators to the Harbour of Plenty. *What manner of Man is this*, *Mark 4.* said the Disciples of our Lord, *41.* *that the Winds and the Sea obey him?* O invincible Faith! O Sovereign and Imperial Prayer, that commandest both Calms and Storms. *Master, carest thou not that we perish?* *Mark 4.* cries Prayer. Christ delights to be *38.* awakened by his Holy Spouse, and lays Storms asleep. Christ always sails in the Ship of Prayer, and though this Pilot be asleep, yet he steers safely, he sees the hidden Rocks and secret Shelves, and needs no Star nor Compass. He knows the Mystery of Longitude, and wants no Tables of the four Planets attending *Jupiter*, or the Spots of the Moon, or Minute Watches to give the Distance of the first Meridian. But who can measure the Length of his Love to the Church, or fathom the Depths of his Wisdom in manifestations of his Love? He fills the Sails of the Churches Ship with prosperous Gales to bring her into safe Chambers. *Eph. 3. 18.* He

Pf. 107.  
29.

He turns Calms into Storms to obey his Churches cries, and raises the Waves of the Sea, (to invert the Psalmist) that Saints are glad because of a Storm, to bring them to a calm Haven. O happy Storms that drive the Saylant Church to Heaven! O happy Heaven that enjoys a perpetual, an everlasting Calm!

## CHAP. XII.

*The Centemplation Mount, or  
the Permanent Mercies of  
Heaven!*

Deut. 3.  
25.

Herod. l.  
7. p. 401.

**M**OSES and XERXES took a view of their puissant Armies, the first from a Mountain in the Plains of *Moab*, the other in the Plains of *Abydus*. One rejoiced to see the Land of *Canaan* and the goodly Range of *Lebanon*, extending 40 Miles in length, which *Israel* was now ready to possess. The other wept that his burthensom bulk of Barbarous Nations within a 100 Years

years would raise so many heaps of Bones, or *tumuli* slightly turst over, whereon Death might stand and blow his Trumpet of Triumph. Saints have but *Jordans* Valley to pass through into Eternal Joys; while others wasting their precious time in vaine designs suddenly slip into eternal woe. Saints militant after many a sharp Combat enter victoriously into Paradise: And although some may encounter with Fainting, Drooping Qualms, yea it may be, let in a Cloud; yet what an extasie of spirit will surprize them, who after many Labyrinths and Mazes of trouble unexpectedly enter the ravishing Glories of Heaven! The best may labour under fears and tears, but one hour there makes amends for all. When these Mists will be scattered in that Radiant Morning, and all Tears wash'd away in those Rivers of Pleasure, which run through the Streets of New *Jerusalem*.

Here the Inhabitants of the Earth build, plant, travel, sail, and fight upon an Atom. The whole World is but an invisible point to the external

H

Con-

Is. 40. 15.

Convex of Heaven, and all its Inhabitants like the small Dust of the Balance, or a drop perishing from the Bucker; nay, less than nothing, less than vanity. The smallest Atom that rejoyces in the Sun Beams at a Chamber Window, far transcends the whole Globe of Earth and Water, if a Man were imagined to stand in one of the fixed Stars, it could not be discern'd by the most curious Glasses; nay, if one stood in the Sun, this circumference of about 21000 Miles could not be discovered. For if the Sun be about 187 times bigger than this Earth, as some Astronomers have determined (while others enlarge the Suns Diameter to to much vaster extension) and yet appears to us not to exceed 32 Minutes of such a Degree, whereof 360 measures the Circumambient Line of the Ecliptick, being its Race round about the Heavens: Then the Earth must needs shrink into the visibility of a few seconds or less. Nay more, some have conceived by calculation, that the whole Orb of the Earth's supposed motion about the Sun, who

Gassend &  
Ptol. in  
Epicur. p.  
784.



is very probably the Centre of that Planetary Vortex, as the *Cartesians* call it, wherein we subsist, is but a point to the Systeme or Sphear of the fixed Stars; and that if the Earth & all its annexed Beings were utterly annihilated, it would not be wanted, as being comparatively so in-  
 Plutarch. *de placitis.*  
*Heracledes* and the *Pithagoreans* held l. 2. c. 13.  
 every Star to be a World.

What a smoak and smother do miserable Mortals raise about a petty Kingdom? when Geometrical proportion may prove a Molehill to be vastly more considerable to the earth, than the Earth is to the *Empyran* Circumference; then may an Ant shine upon a straw a more glorious Emperour than we imagine.

If then the inferiour Pavement of Heaven, if the out Offices of the starry Chambers be so magnificent, what's the Chamber of Presence! what are those Supercelestial spaces, *Mat. 13.* where the Saints shall shine like so<sup>43</sup> many Suns in the Kingdom of their infinitely Blessed Father? Let's a little contemplate the glorious State

of the Saints after the Resurrection, as far as we with sobriety and submission in this our Valley-state may inquire into those deep Mysteries by light from the Holy Scriptures.

1. The Bodies of Saints at that day

shall be perfect and intire, lacking

nothing in that *παλὶ γένεσι* in that

Day of Refreshment, that Day of the Restitution of all things. They shall

be as excellent & as perfect as *Adams*

created in the vigour of youth ; as

perfect as Christs, who suffered and

rose in the strength of his years. Into

that Sanctuary above, where all shall

be Kings and Priests to the Father;

no lame nor impotent person, no

crooked or maimed, no blind or

deaf, no dwarf or child, none blemish'd with redundancy or deficiency of limbs, shall be admitted to sacrifice the Everlasting Praise. But all the Holy Ones of God that dyed under such inconveniencies, shall be raised without spot or wrinkle ; as the Spouse in the *Song* ; *Thou art all*

*Phil. 3. 21.* fair, my beloved, there's no spot in thee.

For the Bodies of our Humiliation

shall be like unto his most Glorious

Body.

Body. Blind *Isaac* shall grope no more, and Lame *Jaakob* shall halt no more: Withered *David* shall need no cherishers, and *Solomon's Ecclesiastes* shall weep no more Elegies over the Hoary head, and Palsie Hands, and the Trembling Legs of stumbling Age. Then all the inward senses of Fancy, Imagination, and Memory shall flourish in a perpetual Spring.

For the Body shall be incorruptible, no inequality of temperament, but a perennial consistency between the active form and the impressed (but scarce passive) matter. The Peripatetick School fancies the incorruption of the Heavens to arise from its composing Quintessence distinct from the four Elements: But the contrary is evincible by the spots in the Sun, by certain nebulous appearances near the South Pole, by generation and abolition of Comets above the Moon; as that in *Cassiopeia*, A. 1572, &c. Whatever may be determined in these points, yet 'tis most true of the glorified bodies of the Saints, that they shall remain incor-

2.

A. 13.34

H 3

ruptible.

1 Cor. 15. 42. ruptible. They shall neither hunger  
 Rev. 7. 16. nor thirst more, nor be subject to the  
 Influxes of Heavenly Luminaries on  
 digestive matter. Here we feed  
 upon and drink in the materials of  
 Corruption: But there neither Sun  
 nor any heat shall light upon them,  
 which are the great Fomenters of  
 Corruption in purifying subjects.

3.

1 Cor. 15.

43.

For 3<sup>dly</sup>. the Saints shall have glo-  
 rious bodies. The Apostle opposes  
 δόξα, Glory to ἀλμια, Dis-  
 honour: Want of Beauty renders the  
 Body uncomely or dishonourable.  
 Three things make up a perfect  
 Beauty; ἐνταξια, Symmetry, εὐχρεια,  
 Genuine Colour, and ἐνζωια, Vi-  
 vacity, when the Spirits fill the Face  
 with a lively vigor and a cheerful  
 brisk Alacrity. There will be no  
 more bleak, meager, fixed Visages;  
 no more livid, leaden, blew, and pale;  
 no more white, wan, or greenish A-  
 spects, but as the Angels are re-  
 presented like Young Men with  
 sprightly and orient Countenances.  
 Some say the Lustre of Adam's Body  
 drew the Creatures in Paradise to  
 gaze upon his Beauty: How much  
 more

Mark 16.

5.

more will they admire him hereafter, if they shall remain as Spectacles of Divine Wisdom; when the Exquisite Joy, running like Nectar in his Spirits, shall beautifie him with most attracting Aimableness? when he shall play upon his Celestial Harp, like an alluring *Orpheus*, and all the Animals of the Woods and Mountains shall tread his Musical measures? When the Saints shall shine transparent like *Moses* from Mount *Horeb*, or as Christ in the Vision to *Habakkuk* with Horns, *i. e.* with Beams flaming from his Hands; or as that glorious Triumvirate in the Mountain of *Tabor*. Then shall all the Senses sparkle in their *'axum* or transcendent Vigor, to render Heaven most delicious, when their Eagle Eyes may pierce into the Centres of all the Luminaries, and their quickened Ears, shall pleasantly air the Melodious Musick of Legions of Angels.

Rom. 8. 21.

Hab. 3. 4.

Dan. 12. 3.

4.

Their Bodies likewise shall be wonderfully powerful without the least gravitation; as our Blessed Lord's, which ascended up from Mount *Oli-*

yet at his pleasure, and appear'd to Stephen and Paul when and where his Heavenly Wisdom thought meet. I need not here insist upon the nature of Gravity as a quality existent in heavy Bodies, but rather as a force impress'd by a Magnetical Attraction of the Earth: So that whatever body is without or beyond the Atmosphere of the Earth, knows no further gravitation or ponderosity, but may walk at liberty in the Etherial Regions; so that it is no incongruity to conceive, that Luminous Bodies being freed from the dark clogs and impediments of grosser matter, as the Saints Bodies being like so many Stars, and fit for motion, may walk on the Sea, in the Air, and within the Heavens at pleasure; if these concretes shall then abide. Neither shall they be touch'd with any weariness more, receiving a continual afflux of spirits from the beatifick Vision; and shall hence evade to be of immense strength, insomuch that some have fancied them to be of ability to transplant Mountains, nay the Earth it self, without the Engines

2 Pet. 3.  
13.

gines of *Archimedes* : Like the Celestial Intelligences that do circum-agitate the Heavenly Bodies of the Stars. *For they shall be like to Angels,* <sup>Pf. 103.</sup> *who excell in strength.* <sup>10.</sup>

The Bodies of the Saints are also styled Spiritual, in that they shall yield no reluctancy or renitency to the Agitation of their Spirits. They shall need no sustentation or reparation by Meat or Drink, no relief by intervals of sleep and rest ; there will be no night to raise cool vapors for the Brain, but shall be supported, <sup>Pf. 104.</sup> <sup>23.</sup> quickned, and enlivened by the Emanations and Impressions from the Soul; and these Spirits influenced by Everlasting Inundations from the Spirit of Christ, the Head of the Mystical Body. The Sheaths of their Bodies <sup>Dan. 7. 15.</sup> shall not waste or wear out, or be cut in pieces by the two-edged swords of their Spirits. We faint, and are soon dispirited by continuance even of Heavenly Duties. Our strength is not that of stones, nor our flesh of <sup>Job 6. 12.</sup> Copper. Our Animal Spirits here in the Valley are grosser and more unweildy, than our Bodies shall be in

the Mount of Glory to motion, agility and delight in Spiritual Objects.

Austin. de [ *Spiritualia erunt, (says Austin) non*  
*civ. l. 14. quia corpora esse desistent, sed quia*  
*6. 22. spiritu vivificante subsistent; ]* Our

Bodies shall be Spiritual, not that they shall cease to be bodies, but shall be sustained by a quickning Spirit: And during the persistency of that Spirit which is of immortal Linage, they shall continue with an indissoluble Union.

6.  
 1 Cor. 15. red this future Immortality of the  
 53. Body, which is a degree of excellency

beyond incorruption, because the external force of sword and fire, of water and pressure, may destroy that Body, which otherwise hath no internal principle of dissolution. So that though there were granted such a Noble Balsam of Life as the Adeptists glory of their *Elixir*, yet would it not avail against External Invasions. But here our Gracious God

2 Tim. 1. hath brought Life and Immortality to  
 10. light by the Gospel purchase: Here

Heb. 9. 27. 'tis appointed for all once to dye:  
 But there, *Statutum est non mori*; It's



a statute Law in Heaven, there shall be death no more, nor sickness or pain, those warning Canons, those presaging Bells, that ring the loud Lectures of Mortality. There will be no *Titans* to raise any *Babel Towers* against those sublime and solid Mansions. When once the Saints have dipp'd their Bodies in the River of *Jordan*, and gone into *Canaan*, they are beyond the story of *Achilles*, invulnerable and impenetrable all over. The Leaf of the Tree of Life is tasted as soon as ever they come within the gates of Paradise & is Medicine for without as well as within; and the Chaplet or Immortal Crown which they wear in Heaven is formed of the Leaves of that blessed and everliving Tree.

Since we have touch'd a while upon the Harp of the Body, let's take some view of that Divine Musician the Soul, who is then ready to sound the Praises of his Blessed Redeemer, who will find no ill humour to affect him resulting from the Bodies Temperament, or the *Copula*, the connexive *medium* between them both:

For.

For clear, serene, and joyful Spirits will nimbly circulate through all the Nerves, to associate in the Council Chamber of the Brain, where the Animal Soul sits as Queen Regent on the *Glandula pinealis*, the Pine Kernel, to dispatch her winged Embassadors. There will be no inflammations, adustions, or corruptions of Blood, but all perfect sanguine without impure mixture; no infected Air, no seculent Food to alienate the state of Complexion. All the Humours will stand *in equilibrio*, in exact poise to a Grain: No inconvenient objects to surprize, irritate, or discompose the Spirits to the least alteration.

The Old Philosophy held nothing to be in the understanding but what was first in Sense; which if universally spoken, is but a Fable. For what are the connate and concreated notions of the Soul urged by the Platonists? And what are those spiritual infusions poured into the Hearts of Believers from Heaven, but clear Evictions that that Soul can act independent from the Body? But how much

Job 32. 8.

Eccl 38. 36.

Eccl 2.

28.

much more when they shall be enthroned in Glory ; when God shall <sup>1 Cor. 15.</sup> be all in all, and the Soul shall be <sup>28.</sup> drawn into more immediate contemplation of God? Corporeal *Species* are in vaine to suck and draw in the Marrow of Incorporeal Objects, when the Understanding and all its Powers shall equal, if not transcend, Heaven it self in purity.

Then all the Faculties of the Soul <sup>2.</sup> shall be intended and amplified into a grand and august capacity, to entertain more noble conceptions of the Mystical Union of our Redeemer to the Deity, and of the Saints themselves to their Beloved Saviour ; of the sevenfold Luminaries of the Spirit <sup>Rev. 3.5.</sup> of Christ to the Saints ; of his Divine Communications and influences into the Soul: They shall behold those streams of the Rivers of light : They shall be able to discourse with Angels without Interpreters ; the Language of spirits shall be familiar. That Phrase so frequent in the Hebrew Original of Scripture of God's speaking to the Heart, which is here <sup>Hos. 2. 14.</sup> sometimes sweetly perceived by Saints,

Confes. l. 9.  
c. 12.

1. Cor. 13.  
12.

ὁμοίωμα  
τεκμήρι.  
Hefych.

Saints, shall be then explain'd. The gentle Voice which *Austin* heard in the Garden by *Milan*, that melted him into tears, and from whence he dates his Conversion, shall be then more audible and more intelligible. Then, what is now one great portion of misery in our lapsed state, that we so little understand the nature of our own Souls, that Christians run to Heathen Oracles to know what's ἐντελέχεια, and the first Act of an Organical Body, and such Barbarous obscurities, shall be hurl'd into the Ocean of Oblivion. Then we shall see the Face of our own Souls in Glasses of our own Polishing. Here we see ἐν ἀνίγνωστί in a Riddle, in a dark saying; and those that would expound the soul confound it more. If they had slept with *Endymion*, they had dream'd more pleasantly. But then the Eye of the Mind shall know no humour but Chrystalline; the *Retina* shall be a capacious Net indeed to cast over the Ocean of the Universe. There will arise a most perfect Union between the understanding, will, and affections, and no such

Com.

Combats about them, as some nice *Quidditarians* assign. There will be no inferior Appetite to suggest or abstract from its refined Notions.

The gracious Habiliments of the Soul shall be more superfluent; Gracious habits, nay, rather activities in perpetual motion springing up to the brim and flowing over. God will pour in such an unction of the spirit, that shall invigorate the wheels of the soul full of eyes to move by the Spirits instinct & conduct, like the vision of Cherubims to the Prophet *Ezekiel*. Such a fulness of excellency that swallows up all sinful emulation and envy. Saints shall know with better satisfaction what are the Dimensions of the Love of God in Christ Jesus, which will so adequately fill the Soul, that the Body shall require no sustenance, but the *Ambrosian* Food of Divine Love and Glory. 3. Ezk. 1. & 10. Eph. 3. 19.

Who could have imagin'd the Soul of a Man could have been Hypostatically united to the second person in the Glorious Trinity? so that as he is the Son of Man he is said to know:

Mat. 9. 4. know the Thoughts of Men, to forgive sins and to judge the world. To  
 6. Ad. 17. so glorious an extent can Omnipotent Power exalt the Soul of Man by  
 34. union to the Deity.

4. The Saints moreover shall rise up in some manner to that Excellent Estate of Intuition, like to the Holy  
 Luk. 20. 36. Angels, who draw not the Water of Knowledge out of the deep Well of Inferences and long Consequences. This manner of gathering Intelligence *per discursum* shall then probably vanish and perish, and be extinguish'd by that Meridian Light of Eternity. Here we argue by premisses *ex concessis ignota*. We lay down Maxims, Positions, and Theorems; take some *data & postulata*, and deduce *media* from several common places of Arguments: As if we would search out the Nature of a Star, an Animal, a Vegetable, or Mineral. We argue, if we can, *à priori*, from its Causes and component Principles; or, *a posteriori*, from its Effects and Properties. For instance in Antimony, when we consider its Sulfur, its Salt, its bloud-red Oil, its Phlegm  
 1 Cor. 13. 8. and

and Vinegar, its *Faces* or *Terra dam-  
nata*, having opened it by Chymical  
Anatomy and other Methods, we  
may infer something, though but  
rudely of its Nature: Or when we  
observe its Power in several Effects,  
and Experiments, in cleansing the  
Blood from Leprosies and Scorbuti-  
cal Infections, or the Head and its  
Nerves from dizziness, swimings,  
and paralytical or waterish resoluti-  
ons of the Tone of any its curious  
Engines by its Volatile Tincture: We  
conclude its powerful vertue in Phy-  
sick, though as to the *modus operandi*,  
the Methods and Manner of its influ-  
ence, we are still at a loss.

But alas! an Angel hath an other-  
guels Knowledge by an intuitive spe-  
culation into the profundity and  
depth of its Nature, without Argu-  
ment or Process of Medicinal Trials;  
which Method of ours is but a mean,  
low, and crazy inquisition, and sub-  
ject to foul Errors.

But in that Angelical manner we  
may deem, that the Soul shal arrive  
to that high dignity of penetrating  
into its Objects, by intuition far be-  
yond

2 Pet. 3.  
12, 13.

yond what *Adam*, or *Noah*, or *Solomon* ever attained. What pleasant work will the Material Beings (which may then survive the fatal Fire) administer to the Souls Contemplation in that happy Pitch, whereby to glorifie and honour the infinite wise Creator of all? When as these things which we now handle by sense, and the dwindling light of the Soul like, a Rush-candle in this Night of ignorance, being the Objects of our laborious and erring speculations, are but middle beings between thousands transcending these in Magnitude and Glory, and such innumerable minute essences, vastly beneath us as to our power of inquisition, as the others are in sublimity beyond and above us. So that it may be questioned, whether the Majesty of our infinitely to be adored Maker will in that day shine forth more radiantly in the Heavens, and other stupendious portions of his Workmanship for greatness or the unspeakable curiosity of Nature in the lesser Fabricks, which sink beneath our observation for excess of littleness, which the

*Acumen*



*Acumen* of our Eyes are not able to discern.

Besides these, upon what immaterial Objects may we (a little) imagine shall the Soul then feast its Paradisiacal Faculties? Such as may entertain our thoughts with sacred wonder, and sit down in the dust of astonishment, that their unconceivable varieties will fill up the capacity, and run beside the august and comprehensive Spirits of the Cherubims; and yet the Saints shall have and enjoy some cognizance of these transcendent pleasures.

For the Soul in Glory shall have a nearer Union to Christ then now; nay than Angels themselves: For he took not upon him the Nature of Angels. And our Blessed Lord prays that the Saints may be one, even as the Father and the Son are one: They shall constitute one mystical body with the Son in a purer and closer Union than possible in this wilderness state. The Hypostatical Union of Christ to the Deity is of a sublimer nature than the most Glorified Creature can unfold: For the  
Angels

5.

Heb. 2. 16.

Joh. 17.  
22.

- Angels do *καταβύθου*, stoop and pry into the Mystery of the Golden Mercy-seat, and were fixed in that place continually to abide; and therefore
- 1 Pet.* 1. 12. the Cherubims in that Emblem were made of one piece of Massy Gold together with the Mercy-seat, to shew
- Exod.* 25. 19. 37. 7. not only the standing of the Elect Angels by the vertue of Christ's Mediatorship, but also to indicate that they could never exhaust and drink
- 1 Tim.* 5. 21. in the Knowledge of the Mystery of that Union, though they are constantly beholding the Face of our Heavenly Father. Yet still this Mystical Union implies a Glorious Approximation of the Saints to Christ in some similitude with Christs Union
- Joh.* 17. 12. to the Deity: For the Glory which the Father gave unto Christ hath Christ given to the Saints, who are blessed in Heavenly Places in Christ,
- Eph.* 1. 3. and shall sit down with him in his Throne, as he is set down with the
- Rev.* 3. 21. Father on the paternal Throne; and as all Judgment is committed to the Son, so shall Saints also judge both the World and Angels. A glimpse of this Glory in this State shines into the

the heart from the Spirit of Christ dwelling in Saints. *They that are joy-  
ned to the Lord*, Paul says not, shall  
partake of, but, *are one Spirit*, and  
*thereby in an unspeakable manner be-  
come Partakers of the Divine Nature.*

*1 Cor. 6.  
17.*

Yet we must ponder on these Deeps with sacred caution: For this Mystical Union is infinitely distinct from Hypostatical. The Spirit of Christ, as he dwells in the Head though in a more eminent manner, yet so he also does *intimè pervadere*, enter into the Essence of the Souls of Saints: and this Inhabitation may be emblemized by the Rational Souls dwelling in the Animal Spirits of the Bloud. But in Christ the Head he dwells fully, and in the Members according to distinct measures and proportions.

*Col. 2. 9.  
ὅσα κατὰ  
μέτρας.*

Again, the state of the Soul shall be admirable, not only in the Limpid Chrystalline clearness of its glorified Eye, but the unclothed Majesty of the Objects without Vails and Curtains, and the pure Emanation or Eradiation of their Beams into the Soul. Saints shall be like unto God, and see him as he is; a word  
that

6.

that has no bottom, which Heaven it self cannot sufficiently expound to a finite capacity. We shall see him without the Glass of Reflection by Argument, as here, inferring his Divine Power and God-head from the Works of Creation, and without the Magnifying Glass of Ordinances, to help the weakness of our spiritual senses, and without the Perspective Glass of Faith and promises. *They shall behold his Face, and know as they are known.* Philip's desire of having the Father shewn shall then suffice indeed; when glorified Saints shall enjoy what was denied to *Moses*, not only to contemplate the Being of Beings, but as the Causality, the Fountain, and Principle of all Effences; yea and comprehend with all Saints by the Spirit the unlimited, unfathomable Love of Christ, and be filled with all the fulness of God; and hereafter conceive more how the three infinite Persons stand in relative Glory, and enjoy more ample light as to the Sons Eternal Generation, and the Spirits Divine and Everlasting Procession. They shall drink of

1 *Feb.* 3.  
2.

*Rev.* 22. 4.

1 *Cor.* 13.

12.

*Joh.* 14. 8.

*Exod.* 33.

20, 23.

*Eph.* 3. 16.

19.

of the River of Light that flows from his Essence. Here upon Earth we behold the Sun at a distance, but cannot mount up to walk in those Mountains of brightness: But then the Church shall be clothed with the Sun of Righteousness. There was of old a little spark of Glory in the Temple; and Holy *David* desired to see that beauty which shined in the Sanctuary: But Oh what perfusions of Glory shall animate the soul in Heaven, when it shall be illustrated with the morning knowledge of Angels. We may justly wonder at the ravishing delight of those Holy Spirits, wherewith they are nourished to ever-springing and soul-sustaining Extasies in their Ministrations before him, and studying the beautiful Volumes of his Essence. Saints shall see him as distinct from all Creatures, and unvailed of all Relation, and yet take superlative pleasure, in that all the Excellencies in their God are in him as an Everlasting Father; and he that sitteth on the Throne shall dwell among them, and the Lamb in the midst of the Throne

Rev. 12. 1.

Ps. 27. 4.

Rev. 7. 15.

Throne shall feed them in the Pastures of Glory, and lead them to Living Fountains of Water.

In that day it's likely they may understand more of his Eternal Counsels of Election, Creation, Redemption, and Salvation, then now; and dive into the Ocean of his inscrutable Providences, and walk among those Coral Rocks and Mines of Pearl that now lye hid in the great Deeps. It's no small advantage to this withering old Age of the World to reflect upon the Passages of all successive Generations both before and since the Flood, both before and since the Incarnation of our Blessed Saviour. 'Tis a Cordial to refresh our drooping Spirits in this sink and fullage of times, to recal the state of the three Worlds in *Peter*, and to gather Maxims for direction in difficult and stormy Deluges. To revolve the Prophecies, and their fulfillings as to the rise, growth, decrease, and fall of the 4 mighty Monarchies in *Daniel*; and to observe that when they touch'd upon the Church the Apple of his Eye, how

*then*

2 Pet 3.6,  
7.

then they began to totter and decline to ruine; and thereby to encourage us as to the fatal Destruction of all the Adversaries that shall arise till the Glory of the New Jerusalem.

That all the Toes of *Daniel's Image* *Dan. 2. 35.*

shall as certainly be broken in pieces as the Head and Shoulders, the Legs as the Breast and Belly, and the Statue shall become like the Chaff of the Somer threshing flowers, which the Wind shall carry away and no place be found for them; and the Stone that smites that Image shall become a great Mountain, a Glorious Kingdom filling the whole Earth.

But these, though such Illustrious Fruits of the Eternal Counsels of God, are small things in comparison of what the Saints shall see perfectly in the Mount of Glory. Then the reasons of all the motions of the Wheels in *Ezekiel* conveying the Chariot of Cherubims shall shine as bright as the Wheels themselves: Then they shall admire at Heavens Reasons of state, for all the Intricacies, Perplexities, and afflictions of the Church in all Ages and Nations,

I

and

& the Foundation of the glory which then shall follow. Then shall the saints behold an object which shall transform the Subject of the Spectator into the same refulgent Glory, to be like him as he is : As they in the Psalmist were enlightned by vision, and the longer they behold, the optick Nerve of the Soul will advance stronger into the depth of Intellectual beauties, and be changed from Glory to Glory.

Yea when their countenances shine beyond the Sun in his strength, they shall sit down in the Kingdom of their Father at a Glorious Supper, where blessed Angels shall attend the great Lord and Bridegroom of his Church. *They shall drink abundantly, be inebriated with new Wine, and eat of the Tree of Life in the midst of the Paradise of God, alluding to that of Eden in the State of Innocence.*

While the Learned dispute about that Trees real existence in nature, though hid from mortals in the Regions of *Mesopotamia*; while others fancy it to be the Imputrible Cedar, and that a first *Ens* or Balsamick Oil may

1 Joh. 3. 2.  
Ps. 34. 5.

2 Cor. 3.  
18.

Songs 5. 1.  
Hebr.  
Mat. 26.  
29.  
Rev. 2. 9.

Danxi  
mund. an-  
tiq. p. 31.  
Ep. Augu-  
stin. de  
civ. l. 13.  
c. 21. Ju-  
nius, &c.



may be extracted from it for prolon-<sup>Helmont.</sup>  
 gation of Life ; while they argue , <sup>Grembs.</sup>  
 let us determine that Saints shall  
 then feed upon the <sup>Is. 65. 22.</sup> ~~the~~ Tree  
 of Life , the Lord Jesus himself ;  
 when the union of our nature in and  
 by him to the Divine shall communi-  
 cate to all his Mystical Members E-  
 ternal Life not only by donation, but <sup>Joh. 10.</sup>  
 influence. The *Jews* affirm, that <sup>28.</sup>  
 Manna tasted to the Palate of their  
 Fathers , according to every ones  
 wish and fancy: However that sto-  
 ry stands, we are certain that in this  
 Bread of Life the very desires and  
 wishes of Saints shall be transcended.  
 It hath not entered into the Heart of <sup>1 Cor. 2. 9.</sup>  
 Man to conceive what is prepared  
 for them that love him.

That Heavenly Feast will be soul-<sup>2.</sup>  
 satisfying to the utmost. *When I*  
*awake*, says *David*, i. e. in the Re-  
 surrection Morning, *I shall be satis-*  
*fied with thy Likeness*. For in the Pre-  
 sence or Face of God will be fulness <sup>Pf. 17. 15.</sup>  
 of <sup>16. 11.</sup> ~~אִמְרוּ~~ a word used for the Exhi-  
 laration of the Spirits by Wine. For <sup>Judg. 9.</sup>  
 infinite Grace and Glory will shine <sup>Eccl. 10.</sup>  
 from the Light of his Countenance. <sup>12.</sup>

*Ezek.* 47. Rivers of *Eden* (or pleasure) flow at  
*7. 12.* his Right Hand for evermore, to  
*Rev.* 22. 1. nourish the delicious Trees of Para-  
 dise for Food and Medicine, where-  
 by to preserve a Glorious Immorta-  
 lity in the Life to come. In that  
 Triumphal Coronation and Nuptial  
 Feast, there will be satiety without  
 cloying; satisfaction connex'd with  
 longing, a continual enjoyment of  
 the same delights without fear or  
 sense of deprivation.

3. For its Duration shall be everlast-  
 ing. It shall never be sung ----- *Tibi*  
*deserit hesper Olympum*, No evening  
 shadows shall darken these Olympian  
 Mountains: Saints shall never rise  
*N.* 35. 10. from that Festival Table, but ever-  
*Rev.* 7. 17. lasting Joy shall set upon their heads  
 and hearts, and the everlasting Fa-  
 ther shall wipe away all Tears, yea,  
 the spring of Tears out of their Eyes.

*Song.* 3. 11. There King *Solomon* will sit down  
 with all his Glory in that day in the  
*Joh.* 14. gladness of his Heart: There will be  
 16. present the everlasting Comforter a-  
*Rev.* 22. biding with the Saints for ever. *The*  
 17. *Spirit* saith, *Come, as well as the Bride.*  
*Heb.* 12. There will be an innumerable compa-  
 22. ny

ny of Angels, in their Gorgeous At-<sup>Luk. 24. 4.</sup>  
 tire of white and shining Raiment,  
 and Crowns of Gold upon their <sup>Rev. 4. 4.</sup>  
 Heads. Oh what a glittering shew  
 will stand round about the Celestial  
 Saphire Throne! Whenas one An-  
 gel in his magnificent pomp and splen-  
 dour were enough to extinguish the  
 Sun and all the bright Lamps of the <sup>Rev. 21.</sup>  
 inferiour Heavens. There will be <sup>23.</sup>  
 the whole Congregation of the First-  
 born from *Abel* to *Enoch*, from *Noah*  
 to *Abraham*, from *Moses* to *Samuel*  
 under the waving Standards of the  
 Tribes of *Israel*, solacing in each o-  
 thers communion. *Lazarus* talking  
 in the Arms of *Abraham*, and belo-  
 ved *John* once again asking questions  
 in the Bosom of Christ. The persecu-  
 ted *Thessalonian* Brethren shall be <sup>I Thes. 2.</sup>  
 the Joy and Crown of Rejoycing to <sup>19.</sup>  
 Holy *Paul* at that day in the presence  
 of Jesus Christ. Then, the Refusers  
 of the Head-stone of the Corner shall <sup>Luk. 13.</sup>  
 see the Ancient Patriarchs in the <sup>29.</sup>  
 Kingdom of God, and themselves  
 thrust out. Then shall *Moses* and *E-*  
*lias* prosecute their ancient Discourse  
 with our Blessed Lord, all the Di-  
 sciples

*Mark 9.7.* sciples hearing, upon a higher Mountain than *Tabor*; and no Cloud to over-shadow more.

At that Banquet there will be Musick that will hold a Confort and Symphony with all the Powers of the Soul. All the *Dorick* and *Lesbian* Strains are but discords and ungrateful scrapings to those Heavenly Amphions, whose Harps and Voices echo against the Chrystalline Jasper-walls of the New *Jerusalem*. When all the Prodigal Sons shall come to themselves, and taste of the Fatted Calf. What ravishing Songs shall amaze the Sphears, and the 7 *Sirens* of Heaven? when the Heavenly Intelligences themselves shall sing *Glory to God in the Highest*, and the *Shepherds* of all the Churches shall be present. When the King of the Church himself shall begin the Psalm, and sing aloud in the midst of the Congregation above, and all the undefiled Virgins shall follow, playing with Harps and answering with Voices to the New Song of the Lamb before the Throne, & the 4 living Creatures (in allusion to the 4 Cherubims

in

*Rev. 21.*  
11.

*Plato in*  
*Macrob. de*  
*somn. Scip.*  
*l. 2. c. 3.*  
*Max. Tyr.*

*Jer. 21.*

*Luk. 2. 8,*  
13.

*Pf. 22. 22.*

*Heb. 2. 12.*

*Rev. 14. 3.*

4.

in Solomon's Temple) and the 24 Elders, representing the 24 Orders of Priests. Though none can learn this Song but who are redeemed from the Earth, yet 'tis compos'd and laid before those Heavenly Spirits by the Pen of the Beloved Disciple. [*Blessing, and honour, and glory, and power be unto him that sitteth upon the Throne, and to the Lamb for ever and ever.*]

Rev. 5. 8.

And while this Song is melodiously answered by the warbling Harps, the joyful Guests are entertain'd with fragrant Odours, perfuming the Celestial Mercy-seat, and the Spiknard of the Gardens of Zion, of the Forest of Lebanon, sends forth its delicious Smell as the King of the Church in Song. I. 12. all his Royalty sits at his Table in Glory.

But alas, who can reach the Lustre of that day which will amaze Angels themselves? It sinks our Spirits to think of Eternity: 'tis a bottomless Gulf to the thoughts of most raised Souls. But as we cast our selves here by Faith upon the Heart and Love of Christ, so must we rest in his Love, to fulfil all his glorious Pro- Zeph. 3. 17. mises,

mises, and capacitate the Soul for these Accomplishments.

But before that august and resplendent day, which will sit upon the Throne of Magnificence, we must remember and ponder seriously upon  
*Joh. 5. 28.* the awakening Trumpet of the Archangel at his own appearance, when the Bodies of all the Saints in order to these unmatched Enjoyments shall be rais'd out of their embalmed dust,  
*Jf. 26. 19.* where they lay perfumed by the Spices of their Lords Sacred Body : Which Doctrine of Resurrection to life, not only the Holy Scriptures amply confirm for a Foundation of Faith, but there are some no contemptible sentiments of the same in many varieties of Nature. Every Morning utters it, and every Spring revives it : Every Trumpet over the new Moon proclaims it, and every emersion of the Planets from under the Suns combustion darts a Beam upon this notion. Every Insect that starts from the corruption of dissolved Animals is no ignoble Emblem. Any Metal or Mineral calcined and reviv'd by a proper *menstruum* yields

us

us a pleasant *specimen*. Not to enlarge upon those rare experiments, which the learned Chemists style by the name of the *Trees of Philosophers*, some whereof are represented both in Gold and Silver, and one in Copper first corroded by *Aqua fortis*, and revived into Sea green branches, like Coral growing in a Glass by help of the Liquor of Sand or Pebles I have sometimes shewn. This curiosity is more exquisitely set forth in Vegetables, as the Learned well know by the Writings of *Borellus*, *Borichius*, *Beckius*, and others, to whom the inquisitive may repair. Give leave a little to enlarge on that story in *Quercetan*, of a *Polonian Doctor*, who had above 30 Glasses hermetically sealed, wherein were the Ashes of so many Plants, as the Mary-gold, the many colour'd Poppy, the Rose, &c. chemically prepared (it may be after the manner of a *Clyffus* as they term it) wherein lay hid the Tinctures, Spirits, Salts, and Oils of each Vegetable; and at the request of Visitors would set the gentle heat of a Candle under any Glass, and by and

French distil. p. 181.

Borrichius contr.

Conring. p. 360.

Borelli. observ. p. 325.

Beck. experim. p. 244.

Quercetan de hermet. p. 293.

Libav. syn. p. 293.

arg. arcan. chymic. l. 1. c. 22. p. 48.

48.

by the Plant would begin to rise into a Stalk, Branches, Leaves, and then present a double-flower'd Rose, as if it were a Corporeal, but really a *Spiritual Idea*, and yet endowed with a spiritual essence; and wanted nothing to give it the compleat assumption of a solid body, but committing it to the impregnating Salt in a fit and congenial Earth; which upon withdrawing of the warmth would slide down gradually, and sink into its former *chaos* in the Glass. The truth of which Story I leave to the faith and veracity of that grave, learned, and experienced Writer; not busying our thoughts too much with these faint resemblances, nor with imitation of those people in *Herodotus*, who intomb'd their Friends in Glass, or of the *Egyptians* who embalm'd with Myrrhe and Aloes, &c. or that ingenious fancy of *Kerkring*, to invest the body in Amber; while we by a stedfast faith rely upon the word of our adored Creator, not doubting but Infinite Power is able to perform what Infinite Wisdom contrives, and Infinite Faithfulness hath

Kerkring,  
see in Mor-  
hof's *Epi-  
stle to Lan-  
gelot*, p.  
50.



hath promised to accomplish.

Let us with Holy *Peter* look to, and hasten after this Glorious Day, <sup>2 Pet. 3.</sup> and labour to be found in their num- <sup>12.</sup> ber who make up the unspotted Bride of Christ, and daily study to prepare and adorn our Souls for that Festival Triumph; to have our Loins girt, our Lamps burning, and our Vessels fill'd with holy Oil from the two <sup>Zach. 4.</sup> anointed ones that stand before the <sup>14.</sup> Lord of the whole Earth, the two <sup>Rev. 11. 4.</sup> Witnesses that dispense the Sanctu- ary Oil for the Candlesticks of the Church; that so at the great cry at <sup>Mat. 25. 6. 5.</sup> midnight, *Behold the Bridegroom cometh, go forth to meet him;* that be- <sup>10.</sup> ing ready, we may enter with him to the Marriage in the Bride Cham- ber. As a Holy Wife is the Glory <sup>1 Cor. 11. 1.</sup> of a Holy Husband, and reflects the 7. Graces of his Heart in the Glass of <sup>Pro. 12. 4.</sup> her Pious Life: If he be gracious, she is likewise, and becomes his Glory by reflection: His excellency shines in her deportment, like the Moon deriving all her nocturnal beauty from the Sun; so must Saints shine by <sup>E. 6. 1.</sup> the comeliness of Christ. And as a 14.

Gra.

Is. 45. 10.

Gen. 34. 1.

Gracious Husband labours to change his Spouse into his own Image and likeness by kindnesse, precepts, and example, that he may take the more delight in her person: So does our spiritual *Solomon* change the hew of his *Egyptian* Queen, to deem of things and persons as her Lord and Husband judges, and frames her Spirit to delight in doing his Will and Pleasure, and take the highest solace in obedience, to enjoy a heavenly freedom mixt with aimiable and joyful reverence: He roots out of her heart all changeable affections & worldly fancies, and hankering longings after the fond fashions of *Shechem*, and all carnal inclinations to the Daughters of *Canaans* Linage, and all the beggerly humours of the besotted world, and to pass by with a Holy scorn all the pitiful Pageantry of this perishing and fading life, and rise to a mean estimate of the Baubles and trifles that inchant a carnal Heart. At length she arrives to a noble and generous judgment, counting all but dung and dross that she may win Christ. As her Prince of life was cru-

crucified by the World for her Redemption, so she begins to be crucified to it in token of conformity to him, and at length becomes all glorious within. She takes down the Pendants of folly, and hangs all her *Ps. 45. 13.* Jewels within. Her Pearls and Diamonds are the gracious Sermons and dying Prayers of her Holy Lord; they hang at her ears, they lye between *Songs 1. 13.* her Breasts all night. Her clothing is of the Gold of Ophir made with Needlework of divers colours, twined by the Daughters of the New *Jer. 30.* *Jerusalem.* The 12 precious Stones in the breast-plate of *Aaron* are upon her Heart. She is Holy like him, and goes about doing good with the ornament of a meek and quiet Spirit, with a Crown of Carbuncles of flaming love to Christ upon her Head; and thus reflecting the Glory of Christ here, is preparing and fitting for fuller visions and brighter reflections of Glory hereafter.

Here's nothing but noise and confusion in the dust and smoak of folly. This World is like the Sea in *Habakkuk* *Hab. 1. 14.* where the great Fish swallow the

the small ; storms and pirats, rocks and sands, shipwrecks and new surprizing dangers every moment. Let's long and pack up for our best and sweetest home ; looking upon every secret Mercy, every joyful income of the Spirit as so many earnestts of glory, as so many bent tokens put in hand to secure Heaven. Let's draw off and wean our affections from sub-lunary vanishing Vapors which perish in the very use. Carnal persons in their heights have but a wordly Heaven, and Saints while here in their lowest depths, by the Sunshine of divine Favour, have a sweet portion of Heaven here upon Earth. Oh what a Heaven shall they have in Heaven itself ! Here though sometimes deep in the mire of affliction, yet when conscience sings 'tis fair above head, still travelling towards *Zion*. Since our natures are chang'd like a Cion or Graft inserted into the Vine of the Church, we shall in due time be transplanted to Paradise.

Strengthen assurance by perseverance, and both by the promises to each,

each, and mix prayer with Praises. Our Harps must always sound while our Sacrifice burns on the Altar. Every day adds to the treasury of evidence. Like laborious Bees increase your stock from the flowers of Scripture, and the Honey of Assurance will sweeten every Prayer, and cheer persevering grace, and enliven the strings of praise, till we come with Harps in our hands well tuned to the Gate of Heaven. Let our chaste Souls be a Garden enclos'd to Christ: Our eyes, ears, affections seal'd and shut up from worldly communion. *Hearken, O Daughter, and forget thine Egyptian people, and thy Fathers house in Zoan: So shall the King of Glory greatly desire to see and enjoy thy beauty, for he is thy Lord, and worship thou him.*

*Song. 4. 12.**Ps. 45. 16,  
11.**Some*

*Some Passages to be inserted in  
page 26. which through a casual-  
ty did happen to be mispla-  
ced.*

**A**S that Person in *Biffeter* Mar-  
ket, who having a piece of  
Bread in his Mouth, and turning  
suddenly to answer a question while  
the Bread was swallowing, was im-  
mediately choack'd; and though he  
survived about two or three days,  
yet no remedy prevailed.

Remarkable was that providence  
of a poor Taylor at *Reading* choak'd  
with a bit of Mutton, having wish'd  
it to himself as he was eating, if he  
had stoln the Stockings whereof he  
was accused: Which story is set  
down in the Register of one of the  
Parishes of that Town.

A sudden accident also befell Co-  
lonel *Rossiter*, endeavouring to crack  
a Plum-stone, (as I am informed)  
brake a Tooth, and thereby lost his  
Life.

(What

I would not let pass two or three stories more of signal providences as to sudden accidents.

There lived some time since in *Grassechurch-street LONDON*, a Vintner Mr. *Fowler* by name, who playing with his little Child abed received a scratch of a Pin: First it rankled and cost him a Hundred Pounds under design of cure; but at length his Arm was cut off, and shortly after lost his life.

There hapned also a notable memorial of Divine providence upon a Child in *Bishops-gate* Parish (where sometime the good hand of God was pleased to use my poor labours in the honourable service of the Ministry:) This little Child looking up through a wooden case to a ponderous Jack-weight; in that very moment the Weight drop'd down and kill'd it.

I have also received intelligence of a Person worthy of credit, that a Woman having a very fair Hand molested by a Wart, and submitting to the skill of a Chirurgeon at *Thomas* Hospital in *Southwark* in order

to

to cure: But the sore place began to be angry at the improper Medicines and Festers, and shortly receives from his hand the cure of all her Diseases.

To end with a comfortable story: My good Friend Mr. Ch. Morton then at Sea, and yielding to the advice of a Ship-Chirurgion to lay the *Lapis Infernalis* to eat down a Wart; his Arm swelled very dangerously, but the Lord delivered him. So true is that saying of *Paracelsus*, That the greatest Wounds may issue prosperously, and little Scratches may end disastrously; since the Keys of Life and Death are in the Hand of God.

---

F I N I S.



Books printed for and are to be  
sold by *John Hancock*, at the  
Sign of the three Bibles in  
Popes Head Alley in Corn-  
hill.

**T**Welve Books lately published by  
*Mr. Tho. Brooks*, late Preacher  
of the Gospel at Margarets New Fish-  
street.

1. *Precious Remedies against Satans  
Devices, or Salve for Believers and  
Unbelievers Sores; being a Companion  
for those that are in Christ or out of  
Christ.*

2. *Heaven on Earth: Or a serious  
Discourse touching a Well-grounded  
Assurance of Mans Everlasting Hap-  
piness.*

3. *The Unsearchable Riches of Christ  
held forth in 22 Sermons.*

4. *Apples of Gold for Young Men  
and Women: Or the Happiness of be-  
ing Good betimes.*

5. *A String of Pearls: Or the best  
Things reserved till last.*

6. *The Mute Christian under the  
Smarting Rod, with Sovereign Anti-  
dotes*

dotes against the most miserable Exigents.

7. *An Ark for all Gods Noahs in a Stormy Day.*

8. *The Crown and Glory of Christianity, in 48 Sermons on Heb. 12. 14.*

9. *The privy Key of Heaven: Or a Discourse of Closet Prayer.*

10. *An Heavenly Cordial for such as have had or escaped the Plague.*

11. *A Cabinet of choice Jewels, or a Box of precious Oyntment: Containing special Maxims, Rules, and Directions in order to the clearing up of a Mans Interest in Christ, and his Title to all the Glory of another World.*

12. *Londons Lamentations.*

*The Godly Mans Ark, in several Sermons. To which is added Mrs. Moors Evidences for Heaven. By Edmund Calamy, B. D. at Aldermanbury.*

*Christs Communion with his Church Militant. By Nicholas Lockyer.*

*Sin the Plague of Plagues. by Ralph Venning.*

*A true Narrative of those two never to be forgotten Deliverances, one from the Spanish Invasion in 88, the other from the Helleish Powder Plot, Nov. 5. 1605. By Mr. Sam. Clark. The*

*The Accurate Accountant, or London Merchant: Being Instructions for keeping Merchants Accounts. By Tho. Brown, Accomptant.*

*Short Writing; the most Easie, Exact, Lineal, and speedy Method that hath ever yet been obtained, as thousands in this City and elsewhere can from their own experience testifie. By Theophilus Metcalfe.*

*Also a Book called a Schoolmaster to it, explaining all the Rules thereof.*

*A Word of Advice to Saints, or a choice Drop of Honey from the Rock Christ.*

*A Coppy Book of the Newest and most Useful Hands, with Directions for Spelling and Cyphering.*

*Bridges Remains: Being eight choice Sermons. By the late Reverend Mr. William Bridge of Yarmouth.*

*A Disswasive from Conformity to the World. Also Gods Severity against Impenitent Sinners. By Henry Stubbes, Minister of the Gospel.*

*Vennings Remains, being the substance of many Sermons. By Mr. Ralph Venning; prepared by himself for the Press a little before his Death.*

*The Poor Mans Familybook. By Richard Baxter.                      Luthers*

*Comæ Berenicis, or the Hairy Comet; being a Prognostick of Malignant Influences from the many Blazing Stars wandering in our Horizon.*

*Gospel Love, Heart Purity, and the Flourishing of the Righteous: Being the last Sermons of that late Eminent Divine Mr. Joseph Caryl.*

*The Young Mans Guide to Blessedness, or seasonable Directions for Youth in their unconverted estate. By R. Matthew, Minister of the Gospel.*

*Causa Dei, or an Apology for God; wherein the Perpetuity of Infernal Torments is evinced, and his both Goodness and Justice defended. Also the Nature of punishments in general, and of Infernal ones in particular, displayed by R. Burthogge.*

*The Legacy of a Dying Mother to her Mourning Children; being the Experiences of Mrs. Susanna Bell: Published by Tho. Brooks.*

*King James his Counterblast to Tobacco. To which is added a Learned Discourse touching Tobacco by Dr. Maynwaring; wherein Men may see whether Tobacco be good for them or no.*  
*Strength*

*Strength in Weakness; being a Sermon preached at the Funeral of Mrs. Martha Brooks, late Wife of Mr. Thomas Brooks, Minister of the Gospel. To which is added some experiences of the Grace and Dealings of God, observed and gathered by a near Relation of the said Mrs. Brooks.*

*An Excellent Catechism, by the late Reverend Mr. Jeremiah Burroughs.*

*A Discourse of Christs Coming, and the Influence which the Expectation thereof hath on all manner of Holy Conversation and Godliness: By Theophilus Gale.*

*The Shepherds Legacy, or forty years experience of the Weather.*

*The Young Mans Conflict with, and Victory over, the Devil by Faith: Or a true and perfect Relation of the Experiences of Tho. Powell, begun in the fifteenth, and continued till the seventeenth year of his Age.*

*Theological Treatises; 1. Production of Mans Soul. 2. Divine Predestination. 3. The True Church Regiment. 4. Predictions of Messias. 5. Christs two Genelogies. 6. The Revelation revealed. 7. Christs Millenary Reign. 8. The Worlds Dissolution. By Robert Velvain.*

*Christs certain and sudden Appearance to Judgment; by Samuel Malbon.*

*A brief Description of New York, and the Places*

vice to such as shall go thither; by Dan. Deighton.

*A Cry for Labourers in Gods Harvest: Being a Sermon preached at the Funeral of Mr. Ralph Venning: By R. Bragge, Minister of the Gospel.*

*Christian Directions, shewing how to walk with God all the day long; by Th. Gouge.*

*The Young Mans Guide through the Wilderness of this World to the Heavenly Canaan; by Tho. Gouge.*

*Conscience the best Friend upon Earth, or the Happy Effects of Keeping a Good Conscience; by Henry Stubbes.*

*Patience and its Perfect Work under sudden and sore Trials.*

*Orthodox Paradoxes Theoretical and Experimental, or a Believer clearing Truth by seeming Contradictions: With an Appendix of the Triumph of Assurance over the Law, Sin, World, Wants, &c. To which is added, The New Command Renewed, or Love one another; with Ten Rules for the Right Understanding of Scripture; by Ralph Venning, A. M.*

*An Awakening Call from the Eternal God to the Unconverted, with Seasonable Advice to them that are under Convictions, to prevent their miscarrying in conversion; by Samuel Corbyn, A. M.*

*Now in the Press a Rebuke to Backsliders, and a Spur to Loyerers, published to awaken a Sleepy Age; by R. A. Author of Vindictia Pietatis.*

FINIS.

+

on.  
ing  
ph  
pel.  
alk  
er-  
by  
or  
ti-  
den  
pe-  
ce-  
ibe  
ld,  
om-  
with  
cri-  
d to  
e to  
brin  
yn.  
ers.  
n a  
tia